

AMERICA

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Chronicle

Home News.—On March 28, the *New York Times* carried an exclusive dispatch from Washington to the effect that there existed in the possession of President

Calles a set of documents which the Great Forgeries Mystery United States Government claimed to be forgeries. These documents were presumably notes from our Department of State to the Mexican Foreign Office. As held by Calles, they contain some very severe strictures upon the Mexican Government. These strictures were declared to be interpolations made by an unknown hand. Their purpose was not yet disclosed at the moment of going to press. However, certain facts were established. It was declared certain that no manipulation had taken place between Washington and the American Embassy in Mexico City. Thus limited, possibility of forgery was restricted either to the Embassy or to the Mexican Foreign Office. The Embassy naturally disclaimed responsibility. Moreover, the way in which the dispatches, either in their original or their altered form, came into the hands of Calles was not cleared up. Hence no motive was established. They were, however, used by Calles as a means of winning sympathy for himself as against our Government, on at

least one occasion. They would presumably have been used again if the maneuver had not been disclosed. The State Department and President Coolidge maintained a deep silence on the matter, thus giving rise to rumors that in spite of all difficulties an agreement on the oil and land questions would shortly be arrived at, possibly on the basis of the Warren-Payne agreement, namely, that the Mexican Government would overlook the retroactive and confiscatory clauses in Article 27. This would bring the matter to where it was under Obregon some years ago, leaving the question still at the mercy of another intransigent president like Calles.

On March 31 it was announced that a suspension of bituminous coal mining would begin that night in the central competitive field comprising Illinois, Indiana, Ohio and western Pennsylvania. The operators laid the blame on the miners' insistence on continuing the "ruinous Jacksonville agreement." A one hundred per cent shutdown was expected, involving nearly 200,000 men. The miners demanded a renewal of the present scale of \$7.50-a-day basic rate for day men, while the operators maintained that under this scale they could not compete with the non-union West Virginia mines where the same labor receives from \$4.40 to \$5.00 a day. From Washington it was announced that the non-union fields furnish from 60 to 70 per cent of the country's needs and that if necessary this amount could be expanded.

Austria.—An elaborate commemoration of the centenary of the death of Beethoven took place at Vienna. The last thirty years of the renowned musician were spent in that city, where also his greatest works were produced. Many nations joined in the celebration at which the American Government was represented by Carl Engel, in charge of the Musical Department of the Library of Congress, and Oscar Sonneck, of the Beethoven Association of New York. Ambassador Washburn's address in German was particularly appreciated. In all, no fewer than thirteen countries took part in the commemoration through their various representatives. A flood of books and articles on Beethoven had recently come from the press, and Vienna was filled with them. Besides the remarkable musical programs, a pilgrimage was made to Beethoven's tomb and excursions brought the visitors to various places in the neighboring country especially replete with memories of the great artist whom Vienna honored most.

Chile.—Asserting, notwithstanding the protest of the Archbishop of Santiago, that the recent school regulations were not meant as an attack on the Catholic Church, Government authorities issued an explanation

School Decrees Explained of the new decrees. The 1925 Constitutional reform accomplished a friendly separation of Church and State. The recent decrees apply only to army chaplains and public school teachers. A transitory provision of the 1925 Constitution provides for ecclesiastics in charge of worship. These

have been given, in a transitory provision of the Constitution of 1925, a subsidy of 2,500,000 pesos annually, to be paid during a period of five years to his Grace the Archbishop of Santiago as the head of the Catholic Church in Chile, a provision intended to facilitate the transition of the Catholic Church from a protected organization into an independent entity.

The best evidence that the measure does not entail an attack upon the Catholic doctrine or Church, to which belongs almost the entire population, can be found in the fact that the ecclesiastics are empowered to continue their religious teachings in the public schools, not as a part of the official curriculum nor as salaried officials of the Government, but as private citizens and in perfect equality with the ministers of other denominations.

Furthermore, the measure has not affected in the least the existing regime of the institutions of public charity maintained by the State, to which the members of different Catholic religious Orders continue to give their valuable and humanitarian services; neither has it deprived the Catholic schools of the subsidies contributed by the State for the maintenance of private undertakings in the field of education.

In the new arrangement Catholic instruction ceases to have a place in the public school curriculum. Ministers, however, of any denomination may give religious instruction in the school buildings after school hours. Of course the Government will give no pay for this instruction.

China.—Final official reports of the anti-foreign outbreak accompanying the occupation of Nanking by the Cantonese indicated that seven foreigners had been killed

Yangtse Situation during the affray, including an American citizen, and two French Jesuit priests.

In consequence, foreigners evacuated not only Nanking but also most other points in the danger zone. Minor provocative acts on the part of the Chinese were reported, but without serious results. Looting continued on a small scale and the general feeling of uneasiness was not dispelled. A bad situation was said to be developing at Wuhu that might eventuate in something serious and conditions at Hankow were disturbing.

Protests to Chen over the Nanking affair brought regrets "regardless of whether or not these acts were committed by Northern troops or Nationalist troops." He

Cantonese Disavow Responsibility promised an official statement as soon as the facts of the incident were definitely established. Meanwhile the Cantonese commanders at Shanghai disavowed all responsibility for the campaign of terrorism. On the other hand messages from Nanking stated that the anti-foreign outbreak was "not only countenanced and directed but even prearranged" by the Cantonese officials, and Northern genera-

als, especially Marshal Chang Tso-lin at Mukden, blamed the whole affair on Soviet Russia's control of the Cantonese movement. The Cantonese established a provisional Government in Shanghai though it was considered an open question whether order could be maintained by the conquerors in the native city.

Czecho-Slovakia.—The question of autonomy for the various racial sections of the Republic continued to be the most urgent domestic issue. Slovakia has been slowly

Question of Autonomy approaching the realization of some at least of her aspirations. The Administrative Reform Bill was meant to give her the same measure of autonomy which is enjoyed by the former Austrian parts of the Republic. Mgr. Hlinka, leader of the Slovakian Popular party, stated expressly that he was willing to let bygones be bygones and cooperate in a brotherly way with the Czechs. Carpathian Russia, however, fears that the intended measure, if applied to her own territory, may prejudice the rights held by her under the peace treaties. Finally, Carpathian Ruthenia stands in particular need of relief. The local administration continues to discriminate in favor of the Orthodox Church to the great detriment of the Uniats, while the language of the people, nearly entirely Ukrainian, is displaced by Czech or Russian. In a word nothing has been done to prepare the way for the fulfilment of the Carpatho-Ruthenian autonomy which is supposed to be safeguarded by the peace treaties.

France.—The French Cabinet continued to take no action on President Coolidge's invitation to send a silent watchman to the proposed new naval conference. This

Naval Decision Deferred made the fourth postponement that, owing to division among the Ministers, had blocked acceptance of Foreign Minister Briand's plan to send an observer to the conference. Difference of opinion continued to be shown in the Paris press. The Nationalist editors were opposed to having anything to do with the proposed conference, whereas the moderate editors thought that France should send an observer.

Germany.—The Feme murder trial in the Berlin Higher Criminal Court came to an end with the pronouncement of the death sentence upon four former

Feme Slayers Doomed members of the Black Reichswehr, "for inciting and carrying out the murder of Sergeant Wilms." Lieut. Schulz, one of the organizers and leaders of the secret army, was charged by the Judge with giving orders to deliver Wilms to the trio who were condemned with him. The Judge further said that orders to kill had emanated from Schulz in the previous deaths of Panier and Steinsagt, who were slain by the Feme. All Germany was surprised at the decision, since it was taken for granted that the men would be given light sentences, as in previous trials for the Feme slayings. Schulz had twice been recommended for

a death sentence at these former trials. He and his three tools are to be beheaded, but the Court suggested leniency in as far as the illegal military organization under whose authorization these deeds were committed was closely allied to the German Reichswehr.

This last statement of the Court gave rise to a new attack by the Socialists on Herr Gessler, Minister of Defense, who had weathered such storms through twelve

Herr Gessler Attacked Cabinets and calmly faced the present situation. The point urged by the Socialists was that the Judge's decision implicated the Reichswehr as being closely connected with the Black Reichswehr. This relation Herr Gessler had on a previous occasion denied. He was accused also of being responsible for an excessive military budget, amounting to 700,000,000 marks. To this Gessler answered that only 4,000 marks were allowed for the cost of a German soldier as against 4,800 for the support of a man in the British forces. His views on the subject of disarmament, he said, were that all nations must disarm, or else Germany must be placed on the same military strength with the other Powers. The German army could not be kept "in the same class as an Indian tribe."

Ireland.—In the presence of a distinguished gathering of the governmental and military leaders of the Free State, the Archbishop of Dublin dedicated the garrison

Contrasts in Religious Life church of Arbour Hill, Dublin, to the Sacred Heart. Ever since it was built, the church was devoted to Protestant services for the soldiers quartered nearby. Now that the garrison is almost completely Catholic, the church has been surrendered to the Catholic authorities. In his sermon preached on the occasion, Very Rev. Canon Boylan, of Maynooth, said:

For nearly a century this house was used as a place of worship by non-Catholics. It has become Catholic—neither through spoliation nor violence, but as a logical result of the passing into native hands of the control of this country. We are, thank God, a preponderantly Catholic people, and our own soldiers must, therefore, be preponderantly Catholic—as they are altogether Irish. . . . It is for them that the Church has been blessed, that they may have a church of their own where they can worship collectively as an army, and individually as pious Catholics.

Assurance that there has been no spirit of intolerance towards the Protestant minority in the Free State was given at a meeting of the Old Boys' Union of Wesley College, Dublin, the largest Protestant school in the Free State. The speakers declared that they enjoyed absolute freedom in the exercise of their religion and that, educationally, they had no instances of intolerance on the part of the Board of Education. Such a declaration, however, cannot be made by the Catholics living in the Protestant areas of Northern Ireland. Conditions, in this regard, have been somewhat improved but serious grievances, especially in the matter of public appointments, were still charged. Speaking at the opening of the Northern Parliament, Mr. Devlin declared, "I and others

were urged to come into this Parliament, but I am doubtful if I will remain, owing to the conduct of the Government towards the minority." At least in spirit, he said, the words, "Jew, Turk and Atheist may enter here, but not a Papist," were written over every Government office in Northern Ireland.

Italy.—Some 80,000 Avanguardisti, or Juvenile Fascisti, were admitted into the Fascist Party and militia on March 27, the occasion of the eighth anniversary of the foundation of Fascismo. It was the first time that they had worn the arms and the uniform of the Fascist militia. The ceremony of induction was performed with great solemnity in the chief town of each Province, and in Rome they were addressed by Mussolini himself.

The Fascist Women's organization, of which Signora Majer Rizzioli is President, reported a muster of 140,000 members within three years. They are divided into 1,400 groups with a total membership of about 80,000 women and 60,000 girls. Each group is charged with providing the women of their district with ample means of education for motherhood and the care of babies. The social work of the organization includes children's courses on hygiene, child education, domestic economy and nursing throughout Italy.

Jugoslavia.—King Alexander accepted the invitation to act as patron of the Second International Congress for Byzantine Studies to be held at Belgrade April 11-16.

Congress for Byzantine Studies The Vice-Presidents include Mgr. Demetrius, Patriarch of the Serbian Orthodox Church, and Mgr. Roditch, Catholic Archbishop of Belgrade. Premier Uzunovitch, Dr. N. Peritch, Minister for Foreign Affairs, and other members of the Cabinet have also lent their names. Every effort has been made to ensure the success of this first scientific assembly in the capital of the Triune Kingdom. The Secretary General of the Congress, Professor D. Atanasiyevitch, of Belgrade University, received numerous acceptances to the invitations sent out to Byzantine scholars in the Old World and the New. The Vatican envoy will be Mgr. d'Herbigny, President of the Oriental Institute. The Congress will consist of seven sections, including philology, geography, political and religious history, jurisprudence, and the relations between Byzantium and the Papacy. The official languages will be French, English, German, Italian, and Russian. After the conclusion of the Congress excursions will be made to various parts of Serbia where Byzantine traces are still extant. General Milosavlievitch, Minister for Railways, is granting free tickets to all the congressists for the period of their stay in Jugoslavia.

Mexico.—Further light on the possibility of an agreement between Mexico and the United States was thrown

The Labor Terror by private advices indicating that "the Labor Terror increases its efforts to control or destroy."

At the moment the great majority of industrial concerns, mills and factories, commercial interests, stores and mercantile houses and practically all the mines in operation were each of them before some of the Boards of Conciliation and Arbitration, all of which are guided, supported and protected by the CROM. The latter organization sends its commissioners to all parts of the country to incite labor demands and, upon appeal to the Boards, to impose its power and influence upon their decision, from which there is no appeal. The politicians continued their intriguing and plotting over the presidential succession, with Obregon alternately proposing and retiring his candidacy. While this went on, more and more farm lands were confiscated by the Agrarians. National revenues decreased alarmingly, due especially to the fall in production and exportation of oil, upon the taxes from which the Government depends to pay the interest on its debt. It was estimated that payments of interest for the year would fall short by more than \$3,000,000.—The revolutionaries continued active. Gen. Juan Galindo in Durango routed two large groups of armed Agrarians, and in Guanajuato Gen. Gallegos annihilated the Fortieth Regiment, killing a large number, including the Colonel. This regiment was sent to pursue him after his successful attack on the Laredo express. It was also rumored that Gen. Ferreira, chief of the Federal military operations in Jalisco, had joined the insurrectionists.

Liberal Advances **Nicaragua.**—Liberal forces occupied Jinotega, near Matagalpa, without a struggle. The Conservatives withdrew as the Liberals advanced. Jinotega is a town of about 7,000 inhabitants. The revolutionists continued to control Muy Muy and the Tierra Azul neighborhood. In the latter territory they were cutting off a Conservative advance on Matiguá where a battle was reported imminent. The Government had about 3,400 troops in the field and the Liberals 1,600. Dispatches from Sacasa's headquarters claimed that General Moncada had defeated Government troops under Viquez at Esquipulas capturing 27 machine guns, 678 rifles, 600,000 rounds of ammunition and 2 cannon. At Tierra Azul the booty was stated to include 23 machine guns, 700,000 cartridges, 600 rifles and several freight cars loaded with foodstuffs. Reports from the headquarters of the American marines complained of attacks being made on the marines and on American airplanes by Nicaraguan natives.

Portugal.—A formal protest against Masonry to the Portuguese Government was made recently by students of the University of Coimbra. The President of the

Protests Against Masonry Students' Association of the Faculty of Law at Coimbra issued a press statement that the manifestation was devoid of any political character, but was purely patriotic. Prosecution

of all secret associations, but especially of the Free Masons, was asked of the Government, the legal penalties against such organizations being invoked. The students of the Universities of Lisbon and Oporto were reported as joining enthusiastically with their colleagues of Coimbra, without distinction of parties.

Russia.—The united defensive action of the Powers in China caused quite an outburst of excitement in Moscow. The news of the joint bombardment of Nanking

Fear of Foreign Powers aroused terrific wrath in the Moscow *Pravda*, which burst forth into furious denunciations of imperialistic and capitalistic cruelty. Great Britain was depicted as engineering an anti-Soviet combination, and the United States was accused of deluging China with a blood-path. At the same time Polish journals caused alarm by representing the possibility of a revolt in Ukrainia, which numbers 30,000,000 inhabitants, and is the richest agricultural area of Russia, and which has succeeded in maintaining its own language independently of Russian.

League of Nations.—Discussion of the disarmament proposals by the Preparatory Disarmament Commission proceeded slowly, every clause in the phraseology being stubbornly contested. Lord Robert Cecil's proposal, that the discussion should

Disarmament Discussions be limited at the present point to that of military forces alone, met with pronounced opposition from the French, speaking through M. Paul Boncour. Lord Cecil said that it was embarrassing for him at the present moment of the discussion to open the naval debate in order to make a point on only one section. The best means, however, to limit naval personnel was to limit naval material. M. Boncour however maintained that as the navy could use all its merchant marine personnel there was no manner of limiting the reserve forces on which a navy could call.

The question of including trained reserves in the disarmament program gave rise to pronounced contradiction between the various representatives as well as to diplomatic counter propositions on the part of

Question of Trained Reserves the Germans. United States Minister Gibson objected to the exclusion of trained reserves from the eventual convention on the limitation and reduction of armaments.

Next week Hilaire Belloc, in an essay "About History," will stress some of the effects of anti-Catholic propaganda in that science.

Another timely feature will be the first of two articles on "The Origins of American Policy in China," by Marie R. Madden.

As an Easter divertissement, Cyril B. Egan will present "The Forgivable Sacrilege of Papa Bernardo."

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Mr. Marshall Writes a Letter to Governor Smith

THE *Atlantic Monthly* carries in its April issue an article which has received much attention. It is called an "Open Letter to the Hon. Alfred E. Smith." On the cover the Editor remarks that it puts "A Question That Needs an Answer." In reality it puts two questions, one to Governor Smith, regarding his own personal attitude toward the matter, and another, to the public at large. This second question is merely the old attack on the Church on the ground that its "political doctrine" is opposed to American principles. As such it does need an answer, not because it has been put by Mr. Marshall but because, in the face of recent agitation, the country has a right to know what guarantees it has against what is called "papal aggression."

That part of the letter personal to Governor Smith is here put aside as irrelevant in these columns. For better understanding, the argument of Mr. Marshall against the Church will be first analyzed. In the following editorials, each successive aspect of it will be studied.

The letter contains two main parts: one detailing Mr. Marshall's notion of the Catholic conception; the other, and larger, reciting four examples to prove his contentions. In the first part, Mr. Marshall contends that the Catholic conception of political and religious liberty and the American conception cannot be reconciled. The Catholic conception he examines on its purely religious side first, namely in the Church's claim to be the only true Church of Christ; and later, on its political side, in the "irrepressible conflict" caused by the Church's claim to be "paramount" to the State. All of his findings he confirms by many quotations, fourteen in all, and by a process of reasoning from those quotations. Mr. Marshall's quotations, his reasonings, and his examples will all be scrutinized, in order to see what basis of fact there is for his contentions. It will be found that he

has needlessly alarmed himself, and many other people along with him.

Mr. Marshall's Quotations

IN order to gain a proper perspective on Mr. Marshall's argument, let us examine first the quotations he adduces to prove his points. A laborious attempt at verification has yielded some interesting results.

At least one of them is falsified, one is not to be found in the document indicated, two cannot be found because of faulty reference, one is not fully quoted, and five are taken from their context and put in a setting which in effect falsifies them.

One of the quotations, and probably the capital one, is offered as taken from Pope Leo XIII's Encyclical on "The Christian Constitution of States." In Mr. Marshall's citation, it reads: "Over the mighty multitude of mankind, God has set rulers with power to govern, and He has willed that one of them (the Pope) should be the head of all." (Page 543, col. 2). This is given to show that the Church claims the Pope has sovereignty over the rulers of the world. It is one of the commonplaces of anti-Catholic controversy.

Now let us see the truth. In the paragraph preceding, Pope Leo has been speaking of the Church and its members. "Over this mighty multitude," he says, "God has placed rulers [the Bishops, of course] with power to govern [spiritually, of course], and He has willed that one of them [of the Bishops] should be the head of all" [the Bishops]. (The Great Encyclicals of Leo XIII, New York, 1903, p. 112). Only by inserting the words "of mankind," in or out of brackets, and taking the whole out of its context, can the words be made to mean temporal sovereignty. Somebody has taken Mr. Marshall in.

Another capital quotation, that on page 548, column 1, is given as taken from the same Encyclical. Five readings of this document fail to discover it. Two quotations are given from the "Catholic Encyclopedia," on page 541, col. 2, and page 542, col. 2. This work is a large one, in fifteen volumes, and no reference is made to volume or page. These two quotations also can, therefore, be fairly ruled out, except to notice that one of them (page 541, col. 2) Mr. Marshall uses in order to show that the Church is committed to a policy of civil and political religious intolerance. Unfortunately, the words he gives explicitly refer to *dogmatic* intolerance, which means, as explained in the same Encyclopedia (*s. v. Toleration*) that the members of the Church may not consciously assent (by the intellect) to error. Mr. Marshall and every other human being are committed to the same intolerance, or else to become absolute sceptics.

Another failure to quote entirely occurs on page 541. Leo XIII is held to admit that these conceptions are for Catholics a "potential obstacle to their participation in public office." Now the words quoted occur in the middle of a passage in which the Pontiff is arguing for participation of Catholics in office, though he allows in passing

that conditions may render it inexpedient. He was referring, historically, to the Italian situation, where Italy had confiscated without compensation Church property. Mr. Marshall might at least have remarked that it was not the "conceptions" which prevented their taking office, and that anyhow the Pope gave it as the *universal* rule, with extreme exceptions impossible of realization in this country, that Catholics should take office.

In another place (page 543, col. 2) Mr. Marshall makes a parallel between the Pope and our Constitution. The Pope says, speaking in the abstract, that "it is not lawful for the State . . . to hold in equal favor different kinds of religion." The Constitution says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The Pope thus declares the Constitution unlawful. But all the Constitution means is that it is not among the powers delegated by the people to the Federal Government to establish any religion. The words of the Pope make no reference to the lawfulness of this.

The rest of Mr. Marshall's quotations which have any special bearing on his arguments are so wrested from their context, by giving them a setting in a new context, as to present a picture of Catholic teaching which is grotesque. The whole purpose of Pope Leo's great Encyclical was to show how the State and the Church may live peacefully together. His words are presented by Mr. Marshall so as to give the impression of a defiance hurled against the State. This use of "texts" in religious controversy is an old story.

If Mr. Marshall wished a text which would prove conclusive, he might have filled out the following from the same Encyclical:

The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over Divine, the other over human things. [These words Mr. Marshall quotes. He omits what follows:] Each in *its kind* is supreme; each has *fixed limits* within which it is contained; limits which are defined by the nature and special object of the province of each, so that there is, we may say, an *orbit* traced out within which the action of each is brought into play by its own native right (Great Encyclicals, page 114).

In the same effort to show how Church and State need not conflict, the Pope uses the following words:

Whatever, therefore, in things human is of a sacred character, whatever belongs, either of its own nature or by reason of the end to which it is referred, to the salvation of souls or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ Himself has given command that what is Caesar's is to be rendered to Caesar, and that what belongs to God is to be rendered to God (Ibid. page 115).

In his efforts at conciliation, the Pope goes further, and this point Mr. Marshall completely overlooks. In any particular difference of opinion that may arise, Leo says officially, the Church is always ready to arbitrate the conflict, and to do so with "the greatest possible kindness and indulgence." This is very far from Mr. Marshall's "exclusive jurisdiction (sic) over the determination of"

disputed points. Legal theorizings, throughout the article, thus run away from common sense and historical fact.

Mr. Marshall and the Plain Meaning of Words

BY way of transition to a discussion of Mr. Marshall's conclusions, let us cast a passing glance at his use of words. Continually, though no doubt unconsciously, the words "State," "Church," "power," "jurisdiction," "sovereignty," "lawful," "unlawful," "intolerance," are used now in one sense now in another, and the transition is so subtle that only the most attentive reader would notice it.

Yet what a world of difference it makes! Spiritual jurisdiction is confused with temporal jurisdiction, and the Church claiming the first is made to claim the second. The same for sovereignty, and only a person able to go back to the Pope's words would perceive the difference. Passages about the State in the abstract are made to stand for the United States, without any of the obvious allowances being made. Words, in which the Pope declares that separation of Church and State are not "universally lawful," are made to appear a condemnation of the American system, when *in the very passage quoted*, the United States are explicitly excluded. The two words obviously refer to the Italy of Leo's time. But let us examine Mr. Marshall's method of argument.

Mr. Marshall's Conclusions

WE have reviewed Mr. Marshall's premises and his use of words, and found them faulty. It is hardly to be wondered at that his conclusions would suffer the same fate. Indeed the whole first part of his argument could be brushed aside as irrelevant, namely, that in which he takes the Church to task for claiming to be the only true Church of Christ. Mr. Marshall's argument runs thus: Pope Leo divides the whole world between the civil power and the ecclesiastical (Roman Catholic Church) power. *Therefore* any other church is "without natural right to function on the same basis as the Roman Catholic Church in the religious and moral affairs of the State." *Therefore* the Church is committed to political intolerance (confused with dogmatic). *Therefore* "there is not a lawful [presumably in the United States] equality of other religions with that of the Roman Catholic Church, but that Church will allow (sic) State authorities for politic reasons—that is by favor, but not by right—to tolerate other religious societies."

Is not Mr. Marshall aware that all that is said by the Popes and theologians refers to those countries where the people, that is, the State, is Catholic, and therefore has no practical or theoretical reference to these United States? The "Catholic Encyclopedia," s.v. Toleration, vol. XIV, page 767, col. 1, Sec. III: "The Obligation to Show Practical Civic Toleration," will enlighten him on this point. The Catholic theory regarding countries like the United States is acceptance of the equality of relig-

ions, of the separation of Church and State, and of the obligation of Catholic public servants to observe this equality and this separation. Whether in the abstract this is done by favor or by right is matter for a legal quibble, but has no significance at the present day.

Again, when Mr. Marshall approaches the political side, he is no more fortunate in establishing his contention. The foundation of his arguments has already been undermined in the editorial on his quotations. The manner of his argumentation on the political issue is the same unwarranted jump from the abstract to the concrete which he makes on the religious issue. His premise is that the Church and the Pope claim to be "paramount" in "sovereignty" to the State. *Therefore*, he says, in case of a conflict or difference of opinion, "that Church by the very theory of her existence cannot yield, because what she claims as her right and her truth she claims is hers by the 'direct act of God'; in her theory, God Himself directly forbids. The State cannot yield because of a great mass of citizens who are not Roman Catholics." But the "Catholic Encyclopedia" and Pope Pius IX and Pope Leo XIII are not considering a country where "a great mass of citizens are not Roman Catholics." They are laying down the duties of a Catholic State towards a Church with which it is in fact united by reason of the "great mass of the citizens" being Catholics. As for the Church yielding to the State on every matter, even on matters that are openly sinful, does not Mr. Marshall stand with the "Roman Catholic" Church?

Therefore, Mr. Marshall's fundamental contention, that a deadlocked conflict is inevitable in the United States, falls of its own weight. Except in cases, impossible in this country as long as our Constitution lasts, of the State defying the plain law of God, in which cases even Mr. Marshall would be obliged to resist, the whole thing is imaginary and quibbling. Conciliation, not resistance, is the Church's policy.

Mr. Marshall's Examples

AS examples of the "irrepressible conflict," Mr. Marshall instances four facts, or rather three facts and an imaginary fact. The first, the imaginary one, is what would the Church have done if the parish schools in Oregon had been accused of giving instruction "inconsistent with the peace and safety of the State," instead of being merely parish schools. Mr. Marshall's answer for the Church is that "she would have had to assert exclusive jurisdiction over the determination of this point." Leo XIII's answer is that she would have arbitrated, or submitted to the courts. So much for the imaginary fact.

The next fact is the Marlborough case, on which Mr. Marshall has spoken before, and been answered, but on which he evidently has received no new light. His conclusion on this fact is this: "Are such proceedings consistent with the peace and safety of States?" But these words are justifiable only if there was in fact an interference with any American civil or ecclesiastical jurisdiction. There was no interference with civil jurisdiction, because

the Rota itself did not exercise an act of civil jurisdiction, and did not in any way pass on the civil aspects of the marriage, but expressed an opinion on the religious aspects of a marriage which civilly, by the act of an English court, no longer existed. Nor was any ecclesiastical jurisdiction violated, because the Rota did not pass on any act of ecclesiastical jurisdiction; the ministers of matrimony, as Mr. Marshall knows well, are not the church ministers but the contracting parties, who themselves merely asked an opinion of the Catholic court.

The Mexican case brings from Mr. Marshall this monstrous assertion, speaking of the Mexican Constitution's denial of juridical personality to the Church.

This provision is . . . a part of the organic law legally adopted by the political sovereignty of the Mexican people, *absolute and supreme in creating their constitutional conditions.* (Italics inserted.)

The Mexican Constitution, even according to Mexican law, was certainly not legally adopted, nor by the Mexican people. But apart from that, does Mr. Marshall seriously hold that a political sovereignty is absolute and supreme in its acts, that it has no ethical or moral inhibitions, that it is supreme over conscience, that all rights derive from it, that the Mexican people could thus impose their uncontrolled, arbitrary desires? If he does, how can he call himself a Christian? If he does not, he has no argument.

Lastly, Blessed John Felton. Mr. Marshall has persuaded himself that this English gentleman was beatified by Leo XIII because he committed a treasonable act against Elizabeth. Apart from the doubtfulness of the "treason," let Mr. Marshall inquire at Rome how difficult it is to secure the beatification of anyone upon whose death rests the slightest suspicion of his being put to death for political reasons. Blessed John was beatified, in spite of, not because of, his political act; he was beatified because he was put to death out of hatred of the Faith, along with a great many others.

A Few Questions to Mr. Marshall

SINCE questions are flying around these days, let us put a few to Mr. Marshall. What is his theory of the relations of Church and State? Does he consider the State to be superior to conscience? In case of a conflict between those who compose the State and his conscience—not an impossible supposition; suppose the State ordained cannibalism as a test of citizenship—in case of such a conflict, how as a citizen would he decide? According to his private judgment? But that is antinomianism, and that in civil affairs is anarchy. Would he follow the State's dictum? But that is putting the State above conscience, and that is not Christianity. Would he follow the organized doctrines of his own Church? If he did, would he consider that his Church was exercising "jurisdiction" over the State? The doctrine which disturbs Mr. Marshall is very probably his own after all. We refrain for our part from asking Mr. Marshall whether his conduct could be reconciled with his principles.

The Catholic College and the Student Movement

RAYMOND J. GRAY, S.J.

(Last of a series of articles on this topic)

ACATHOLIC educator, the Rev. Daniel McHugh, C.M., has thus pointed out the origin of student problems in the United States:

The ordinary studies of the high school and the college either ignore, or controvert and destroy Christian ideals in the minds of the students. . . . If the school, the professors, and the textbooks have no respect for Christian ideals and principles, then there is a joining of hands with the external agencies of newspaper, theater, and popular fashion in the general de-Christianization of the race. Disregard for law and order, for correct morals, for needful discipline, together with an attraction to the "new thought," the "new freedom," idolatry of self, mad rush for pleasure, and so on, follow inevitably. "They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water."

It were indeed extraordinary if the Catholic college, set in the midst of a world that has very little regard for Christ and His precepts, were not to be influenced, however unwillingly, by its surroundings. How that institution is to fulfill its mission to the present generation, without compromising in any way the sacred trust committed to its care, is the question prominent Catholics are beginning to ask themselves. And the more enlightened among them affirm that already too many concessions have been made to the spirit of the times.

As a remedy and a preventive, they urge that a spirit of independence be encouraged, resulting in the development of a separate educational policy. Nothing, they believe, is more imperative in the present emergency than that, inspired by the sacredness of their cause which is no less than a defense of Christian civilization, Catholic educators come forward with the true solution to the peculiar educational problems of our age. The present, however imperfect, analysis of the student question is an attempt at the unraveling of one of the most difficult of these.

The evil influences of the Student Movement, so active in secular institutions, have begun to invade Catholic colleges and universities, and are now in a state of fermentation indicative of impending trouble. Before regarding the unpleasantness of the situation, or endeavoring to suggest a remedy, it will be helpful to glance into the past and see how this condition has arisen.

Within the last few years we have done our best to make our higher schools as attractive as other establishments. This has meant the sacrifice of our own ideas, methods, I had almost said principles, but I believe we have not yet gone that far. To these concessions, consisting mainly in a certain desire for show, in the exalting of quantitative over qualitative standards, in sometimes granting excessive liberties to students, are attributable most of the annoyances that, at present, disturb Catholic

educators. And whatever be the general opinion concerning the necessity of such concessions, there can be no doubt that these annoyances are more real and more distressing than many of those in charge of our schools would care to admit.

Some of these are, of course, moral disorders; though such thank God! have been few (drinking, however, among students of both sexes has become more common, and dances lasting until the early hours of the morning are all too frequent). Most of them are either curricular difficulties, or problems of discipline, friction between the administration and the student-body, or between individual teachers and their charges. Occasionally the center of discord has been found in an undue rivalry between one group of students and another. More often, as is the case in secular institutions, excessive emphasis laid upon extra curricular activities, athletics, student publications, student dances and other social events, has been the factor tending to eclipse the primary purposes of college life. At best, the actual state of things has rendered ideals both of scholarship and Christian life very difficult of fulfilment.

It requires very little insight to see that at the core of these difficulties, whether of curricular adjustment or of matters of discipline, is a student problem, a very large and intricate problem, and one that can only be solved by considering the question from the point of view of the youth who frequent our schools. This is the more easy since in Catholic colleges and universities there exists, as yet, no organized student movement, and the problem resolves itself more or less (though not entirely) into the simple consideration of how we are to deal with the rising generation.

One thing is certain: as long as we take a large-minded view of the situation, not assigning blame for deficiencies that are unavoidable, as long as we give Catholic young men and women what they know is best for them, we shall not have to worry about a revolt on their part. But it is not easy at times to make them realize what is best for them. Here we require the assistance of the home. Habits of Christian virtue, especially of self-restraint and a love of work, are difficult of attainment unless early inculcated by unselfish parents. It is rare that even the elementary school can supply this deficiency; and it is next to impossible for the college or university to teach persons, supposedly Catholic, the fundamentals of a Christian life.

Fortunately among the young people in our higher schools there are few who fall into the above category. On the other hand the number of those who, though

properly instructed, have become tainted by worldliness, is undoubtedly increasing. It is surprising to note how many inquire of everything, "How much money is there in it?" and how many whose only reflections on the future revolve about the question of how they can, with the least effort, get a position enabling them to spend the rest of their lives in comfort. In every college one finds students who, although possessed of sufficient talent, are quite ambitionless and lazy. These need only to be aroused, encouraged, filled with enthusiasm. They are seldom a trouble to the faculty.

But in addition to these, and to that great body of earnest, exemplary individuals who seem to be making the most of their opportunities, one discovers everywhere a select few, usually not lacking in self-confidence, who are the class presidents, the union representatives, the athletic managers, the editors of student publications. These are the student leaders. Popular, dynamic characters, they draw the student-body with them, and are capable of being a great help or a great worry to the school authorities. They are not infrequently talented individuals, endowed with strong personalities. Since it is of such stuff successful business and professional men and women are made, it is eminently worth our while to take pains to imbue them with a profound esteem for Christian ideals. They are not always easy of conquest; but I feel convinced that there will be no acute student problems in the college or university where they have been taught the advantages of proper training in character.

There are many people who, impatient at all the inconveniences which modern life has brought upon us, eagerly condemn every innovation as harmful. Such persons, and certain Catholics belong to this group, grow especially angry at the least show of student initiative. They refuse to believe that any good is contained in what is termed the Student Movement, or that anything beneficial can come from it. As a matter of fact they take but a very superficial view of the situation; for it is evident that, if properly controlled and directed, any agitation, not essentially evil, may achieve much that is exalted and noble.

Those who have formed the Students' Mission Crusade understand this. Youth is a time of enthusiasms; and there is no reason why (as has happened often in the past) a band of young people may not in our own time set the world on fire in a worthy cause. Thus does the Catholic college possess not only the solution of ordinary student problems, but the means of diverting a dangerous movement into channels of lofty endeavor for the glory of God.

There is nothing to which our higher schools could more profitably devote their attention than the encouraging of initiative and individual expression on the part of those who are to be the outstanding Catholics of the future. As things are, we do too much for the students; we talk too much to them; our lectures render them passive. The remedy is dynamic teaching consisting of oral quizzes, assignments requiring interesting reference read-

ing, written reports. Thus is initiative not only aroused but given a proper direction. Where this is done, difficulties regarding curricular adjustment either entirely disappear or are effectively minimized. Problems of discipline become easy of solution when extra-curricular activities are not entirely suppressed, but, under faculty supervision, are relegated to a subordinate position. To be sure, it is not easy to immediately bring about the proper adjustment. But the next thing to attaining an end, is to have the consciousness that one is tending in the right direction. And this every Catholic institution can do.

Here we must confront two problems that the Student Movement has rendered necessary of solution.

The first is: "How much individual initiative is compatible with a due regard for authority?" Initiative is a splendid quality; but it ceases to be a virtue when it becomes, as it so often does in our time, exaggerated individualism; when it rises up in revolt against the necessary restraints of law. From a Catholic viewpoint the answer is evident, and has been already suggested. Young persons of sound principles and high ideals may be permitted many liberties. It is not likely that one who has a manly respect for those in authority will push egoism too far. This, then, is the goal; to its attainment we must aid our charges if we really desire them to rise above the evil influences about them. Above all we must inspire them to deeds of self-sacrifice, gradually opening up to them the true meaning of life. Once we succeed in making them exemplary Catholics, we shall not have to worry about conflicts between personal initiative and respect for authority. They will begin to enjoy that liberty which belongs to the children of God.

Another question much agitated in outside educational circles concerns the ethics of student criticism. "How much criticism is permissible?" The matter is not so practical for Catholics, and yet it may well become so, for it is a common tendency in young people to find fault with their elders. In answer it may be said that like other forms of liberty, there is here also a saturation point beyond which it is impossible for those in authority to tolerate criticism. From the nature of the case a private school is in a position to permit less than a State school. But it is difficult to set up precise limits. Educators who follow the norms of a sound philosophy must determine the amount that is allowable. On the other hand it is their duty to punish those who are given to over-criticism. A thing not so easy; for the most extravagant student criticism is often the work not of the young and immature, but of older students who, owing to the defects of our educational system, enter into manhood or womanhood while still at college. It will never do to treat such persons as children; to threaten mildly or attempt to frighten them. They must be seriously dealt with; and, as a last resort, summarily punished (by dismissal or otherwise) as responsible persons who knowingly violate laws are punished.

But the better way of solving these difficulties is by

anticipating acute situations. A little foresight will remove most of the evils before they become too complicated. Chesterton has somewhere said that there is in the young an inborn respect for authority. If this is true, in general, it would seem to be all the more so of those whose minds and hearts are steeped in Christian virtue. It is, therefore, to be regretted that in many Catholic higher institutions spiritual values have become obscured because no special provisions are being made for spiritual direction. Neither are daily Mass, visits to the Blessed Sacrament, frequent Confession and Communion encouraged as they should be. We have desired to make our colleges and universities like to secular institutions. They are becoming dangerously like them.

Undoubtedly the most salutary remedy for the present crisis is the supernatural remedy. Let us apply it before it is too late.

The Artistic Side of Detroit

ELEANOR TRIZISKY

SMOKE and soot belching forth from factory stacks, fine dust ground from pavement and sidewalk by the endless tread of hurried workers, settle down upon Detroit homes and public buildings. Housewives groan. "A dirty city!" they cry, and go in the afternoon to the "pop" concert, or the Art Institute, little realizing perhaps, that if it were not for the busy factories and hordes of taxpayers, there would be fewer endowed symphonies and expensive paintings in Detroit.

From coast to coast, from afflicted Mexico to peaceful Canada, mention of Detroit is greeted with a lift of the eyebrows: "Oh, yes, where the automobiles come from." The average outsider subconsciously realizes that there must be something else in the city—stores, offices, bus lines, street cars, and—why, even an Art Institute and an Orchestra Hall. It must be quite an art center, too! It is even rumored that a twelve-year-old boy who went to Paris from Detroit was asked by a member—shall we say it?—of the proletariat, if he knew Henry Ford. Our native Aladdin rubbed his lamp once in 1904, but left a few industries open to the public.

In a less spectacular, but equally progressive way, the city is advancing along artistic lines, until something of an international reputation has been achieved in this respect. The rapid industrial growth with its accompanying wealth has been an element second to none in this esthetic development. Masterpieces are a luxury to be owned separately or donated collectively by the very rich. European countries, having fallen on hard times, are forced to sell some of their treasures. Leisure for cultural study consequent upon increase of riches makes the United States a market for the sale of many famous works of art: witness the purchase of "The Blue Boy" by an American as a shining example, and Detroit has its share.

The presence of good pictures and good music acts as a magnet upon the talent of the world. Artists, musicians, designers, and craftsmen of widespread reputation, fol-

lowing the rule, make the City of the Straits their home, journeying often to distant portions of the globe for inspiration, and "something different." Artists are corporeal beings with healthy appetites, although it is commonly believed that they prefer bread and water, and they must take up their permanent abode where there will be a sale for their wares.

There are important factors, other than wealth, which make up an art center, and their common denominator is love of the artistic in pictures, sculpture, architecture, and the kindred subjects. Into this liking for the beautiful we may divide public museums, private collections, artists' studios, art schools, symphony orchestra, civic interest, and the newest design for a skyscraper; there will be no remainders, and the entire solution will be, "The city has become an art center."

In Detroit, towards the close of the nineteenth century, there was a group of men who boldly stepped forth with a plan for the establishment of an art museum. For many years the collection grew under the guidance of an organized corporation. It is interesting to know that a sixteenth century painting, "The Spiritual Betrothal of St. Catherine and the Infant Jesus," was presented by His Holiness, Pope Leo XIII, to give encouragement to the enterprise.

Later, ownership was transferred to the city, and the Detroit Museum of Art became a civic affair known as the Detroit Institute of Arts. The building on Jefferson Avenue has for a long while been too small; the eerie old galleries will soon be empty of the treasures they contain. Vanloads of rare pictures and priceless sculpture will move northward to a magnificent \$4,000,000 Institute on Woodward Avenue.

Paul Cret and associate architects, Zantzinger, Borie, and Medary of Philadelphia, have designed a building in the Italian Renaissance style, constructed of white marble. A special feature will be the chapel brought stone by stone from a French chateau, and incorporated in the wall of the museum. A new system of side lighting will be used; it is hoped there will be no complaints of museum fatigue, for the galleries are to be arranged with an eye to the comfort of the visitors. Paintings, sculpture, tapestries, and so on, will be grouped according to century and country, and in chronological order.

Rare and priceless truly is the collection to be housed therein. Many pictures by great European masters are now owned by the city; we even boast a drawing by Michelangelo. Dr. Valentiner, famous authority on art, and director of the Institute, is in Europe at present for the purpose of making new purchases for the collection. One of our Flemish paintings, "St. Jerome in His Studio," by Petrus Christus, has been sent to England for a special exhibition, and a bust of an aristocratic Italian lady by Mino da Fiesole, was donated by Edsel Ford after he had expended a sum in five figures to secure it. The intrinsic worth of the many other priceless works of art is undoubtedly appreciated by the majority of persons, but there is no dodging the fact that the mention of over-

awing sums is of considerable aid in enlisting the interest of the public.

An association which deserves immense credit in arousing this same public interest is the Detroit Museum of Art Founders Society. The dues collected from the members, now numbering over four thousand, are used for the purchase of objects for the permanent collection. Bulletins well illustrated are issued every month from October to May, describing all new acquisitions and listing lectures and talks by the staff and by notable speakers from other cities.

During the past three years, Dutch, English, and French paintings owned in the United States have been brought to the Institute under the guidance of Dr. Valen-tiner. These exhibitions have established Detroit as a national art center. People from different parts of the country came to see them, so beautiful were the pictures. A special loan exhibition of art owned in Detroit was held in the spring of 1926. The catalogue reveals the presence in Detroit of many excellent paintings, representative of periods of art in Italian, Flemish, Dutch, German, French, and English history. Mr. Edward F. Fisher and Mr. Vincent D. Cliff, prominent Catholics, lent two beautiful paintings, a "Madonna and Child," by Matteo di Giovanni, property of Mr. Cliff, and "A Woody Landscape With Cattle," by Hobbema, Mr. Fisher being the fortunate owner. The other names of artists are imposing, to say the least, for a city which has often been accused of a very commercial atmosphere—Fra Angelico, Tintoretto, Veronese, Van Ruisdael, Rembrandt, Van Dyck, Fragonard, Corot, Murillo, Romney, Michelangelo, and work from the studio of Lorenzo Ghiberti.

The Institute is a circle within a circle for art activities in Detroit. Here the Scarab Club sponsors its annual exhibition for Michigan painters and sculptors. Each year about 800 subjects are submitted to the jury deciding on the works to be placed in the annual show. A complete list of the worthy and noted artists in the city would be a long affair, and then one would be only dealing with the labels of men, not their personalities, their talent in landscape or still life, or their individual skill.

Painters nationally and internationally known—Douglas Volk, Robert Henri, Charles Hawthorne, George Bellows, and Edward Redfield, are represented in the annual American exhibition held also at the Institute. To this may be added the names of men like Joseph Gies, William Greason, Paul Honoré, and Gari Melchers who claim Detroit as their home or birthplace. Robert Hopkins, famous marine painter, lived in Detroit part of his life and was one of the city's first eminent artists.

In 1924, the March issue of *Art and Archaeology* was entirely devoted to Detroit's accomplishments in the field of the arts. Mr. W. Francklyn Paris, writing in this magazine, designates the new library as "one of the most magnificent libraries in the country." The architect who has this building to his credit is Cass Gilbert. He has designed a façade in white marble in the Italian Renaissance style, harmonizing with the Art Institute across the street.

The two buildings form a nucleus for an increasing area of culture in the center of town.

Under the baton of Ossip Gabrilowitsch, the Detroit Symphony Orchestra provides the complements of color, harmony, and rhythm in painting which are found in music, symphony music, where the singing, penetrating violins and the muted bass, the crashing crescendo of the horns, the stir of the kettledrums rouse the soul of the artist. Orchestra Hall, devoted principally to the symphony concerts, was built for the orchestra especially, and also as a concession to Gabrilowitsch who demanded it before he would become permanent conductor of the organization.

To carry on with a complete description of the architectural glories of the newest things in cities might be faintly suggestive of a booklet issued by the chamber of commerce in a boom town. The Buhl Building; the new Book Tower, soon to be called "the old one," in the shadow of the contemplated eighty-seven-story structure; the castle-like Masonic Temple; the Maccabees' stately pile near the art center; the giant General Motors Building; the offices, garages, and any number of things to be housed in the immense structure planned by the Fisher Brothers—all are signs of the times, reminders that there is in Michigan a metropolis of the world.

Detroit, where newsboys bawl of billion-dollar offers to buy, and hoarsely gain their pennies, where bandits flourish and autos crash, Detroit follows closely its tremendous, commercial advance with a step almost equally gigantic in the field of the arts, providing for the satisfaction of the want for beauty inherent in every man, cultivating the instinct, that there may be more pleasure in the world.

The Passing of a Catholic Scholar

CHARLES T. CORCORAN, S.J.

HE was a good priest." There was a wealth of meaning in those simple words which one heard so frequently at Mgr. Holweck's funeral. Everyone knew that the dead Monsignor had been considerably more than just "a good priest." For one thing he was our foremost American hagiographer, a scholar of international reputation.

Nearly forty years ago, in 1885, he began to collect material for the two large hagiographical works which were finally finished and published only a few years before his death. In all these years he devoted religiously some of the time of each day to his favorite study. He visited in his tireless search every American library that held out any promise of material. Time and again he spent weeks or months in Europe, ransacking the libraries of the Old World in quest of documents and collections. By means of personal visits and a voluminous correspondence he got in touch with every scrap of available material in existence to make his work as reliable and as critical as the time and means at his disposal allowed.

The task he had set himself was one of no small proportions. No one realized more thoroughly than did he

himself what a mountain of perplexing difficulties it involved. He himself says in the Foreword to his "Biographical Dictionary of the Saints":

The student who ventures into the field of hagiology, the branch of history dealing with the lives and legends of the saints, finds that his footing is insecure and dangerous. To compile a complete Dictionary of all the saints who have been and are venerated in the Christian Church, is an undertaking the difficulty of which can be appreciated only by a few. The editors of the ancient martyrologies and their, very often, ignorant copyists, together with a number of fanciful Christian romancers have made such a snarl of the names and stories of the martyrs and other saints, that it is impossible, in our days, to disentangle it.

In the face of such a task it is little wonder that Mgr. Holweck hesitated. While he appreciated, better perhaps than most others, the crying need of a complete, critical dictionary of all the saints, he became aware, after devoting some years to the work, that it was a task to be accomplished not by one man but by several members of a Religious Order or some similar group of scholars. Accordingly he tried to interest others in the work. Finally, after many futile attempts, he did succeed in getting such a group of men to take up the project. He handed over his own collected material, he stood ready to assist with his advice and erudition, he encouraged the workers and gave them his untiring, enthusiastic support. But despite all this, the work ended in a failure. The men who had undertaken the *magnum opus*, persevered only long enough to realize its magnitude and its complications. Whereupon they discreetly withdrew.

Even then, however, Mgr. Holweck did not abandon his cherished dream of a life-time. With the courage that simply would not acknowledge defeat, he himself, though no longer a young man, and fully aware of the maze of difficulties into which he was throwing himself, undertook single-handed the task which a group of others had given up in despair. That was in 1913. Eleven years later, in 1924, the work was finished and the "Biographical Dictionary of the Saints" came from the press.

Even a superficial examination of the book will easily convince the reader of the toilsome, painstaking labor it involved. But fully to appreciate the amount of scholarly erudition and critical judgment such a work presupposed, one would have to be somewhat acquainted with the history and development of hagiography. Merely to compile an uncritical biographical dictionary of the saints, copying the credulous, ridiculous mistakes of earlier hagiographers, would have been a comparatively easy task. But Mgr. Holweck was much too scholarly and practical to do that. On the other hand, to reject, as the higher critics are wont to do, everything that could not be reduced to a natural explanation, would likewise have greatly facilitated matters. But to the Catholic scholar, that was another closed road. Mgr. Holweck's course lay midway between these two. As a scholar he had to reject whatever he found to be merely legend or myth. But as a Catholic, he was required to sift and weigh the evidence of earlier hagiographers and to salvage from a mass of fictional chaff the genuine grains of truth that were to

make up his book.

In his "Biographical Dictionary of the Saints," Mgr. Holweck provides us with the most complete list of the Saints in existence. He includes every one of the thousands of saints to whom there has ever been a local or a universal cult. Not a few of these "saints," he acknowledges, are spurious. These he marks with an asterisk. Some, too, like the famous Barlaam and Josephat, are merely names around which legendary stories have been woven. Others are names of persons who for one reason or another have not been approved by the Sacred Congregation of Rites. The Monsignor had been advised, he says in his Foreword, "by men whose opinion must not be despised to omit all such spurious saints." But in the paragraphs that follow he satisfactorily defends his course of action. His book, for one thing, was to be "the Book of all the Saints."

The chief merit of the "Dictionary", therefore, lies in its completeness. But this is by no means its only claim to distinction. Although, as the author frankly admits, it is not the final word in hagiography and much of its material will have to be revised by further research, it nevertheless provides us with a very orderly and critical manual of the Lives of the Saints. Under each name all the known data of the Saint's life are included. Frequently some of the matter presented is doubtful or fictional. But when such matter is quoted, it is quoted only to be called in question or to be rejected. Thus under the name of St. George, all the extravagant incidents of the *Acta* are faithfully related, but with the appended warning that "all we know of him (St. George) is that he was a Christian who was martyred, probably at Lydda in Palestine, before the era of Constantine the Great." Similar treatment is accorded the legends of St. Agnes, St. Cecilia, St. Agatha and several other saints of the early Church. Obviously the purpose of the book is not principally to edify, but rather to expose whatever is fraudulent or fictional in the biographies of the Saints, and to preserve all that will stand the test of historical scrutiny.

Throughout his work, Mgr. Holweck's attitude, while critical and scholarly, was one of profound reverence. He realized that he was treading holy ground. This, however, never once caused him to swerve from his purpose of getting at the truth. He knew that the Saints, far from profiting by fraudulent records and spurious miracles, were only harmed by them. "It is better," he wrote, "that we ourselves set right such things which do not concern faith or morals instead of waiting for non-Catholic authors to set them right for us."

Concerning the Monsignor's other great work, his *Calendarium Liturgicum Festorum Dei et Dei Matris Mariae*, it will be sufficient to note that it is marked by the same thorough scholarship that characterizes his "Dictionary of the Saints." Thirty-five years ago he published his *Fasti Mariani*, a catalogue of all the feasts of the Blessed Virgin with commentaries on each. This material he revised and incorporated in his new work, which is greatly enlarged by the addition of all the feasts of our

Lord, of the Blessed Trinity, of the Holy Ghost, St. Joseph, St. Anne and St. Joachim. The book is a veritable store-house of information, detailing on almost every page curious and interesting items many of which had to be dug out of the hidden recesses of European libraries and are here brought to light for the first time.

And now Mgr. Holweck's work is at last finished. In his "Biographical Dictionary of the Saints" and his *Calendarium Liturgicum* he has left to posterity what has been truly styled "a complete *festivale*," a substantial addition to ecclesiastical literature. These two works are an accomplishment that any scholar might well be proud of. They will serve a useful purpose wherever there is a spark of interest in hagiography, and a grateful posterity will bless the name of the humble scholarly priest who gave them to the world.

Mgr. Holweck, however, had another and a more farsighted purpose in producing these two works. He felt that he was only breaking ground for future scholars to till and cultivate. The field of hagiography, affecting as it does the martyrology, the breviary and the biographies of the saints, is a very extensive and a very fertile one. Much, it is true, has already been accomplished by Catholic scholars. But much, very much still remains to be done. It was the often-expressed hope of the late Monsignor that in the years to come, younger hands would bravely catch up the torch that fell from his grasp so that the great work to which he devoted his life should little by little be carried to completion.

The Church in Portugal

M. P. CLEARY, O.P.

IT is most truly surprising and withal, most surprisingly true that in spite of all the persecution she has undergone (or perhaps because of it) the Catholic Church is the only institution in Portugal at the present moment that is showing signs of healthy vitality and giving proof of real progress. It has been no easy task to build afresh upon the ruins made by the Republic. Nevertheless out of evil good has been drawn, and the vigorous state of Religion in Portugal today gives the lie to the outrageous boast of Affonso Costa, at the time when the Republic was proclaimed, that Religion would be extinct in Portugal in a single generation.

The Law of Separation of Church and State which was designed for the strangling of Religion has not done that harm to the Church which it was expected to accomplish. It has in reality freed the Church from being dragged at the chariot wheels of the State. The Holy See can now appoint her own Prelates. Bishops are no longer compelled, as they were at times under the monarchy, to promote unworthy candidates to the priesthood or to obey the wishes of State officials in appointing parish priests. The seminaries, although extremely poor, are filled with a much better type of student. For years after the foundation of the Republic there was scarcely a student ordained in some of the dioceses.

In Portalegre, for instance, up to 1917, the only seminarians were two or three students who lived with parish priests, helping in the work of the house and studying Latin in their spare time. Now, Portalegre can boast of two splendidly equipped seminaries which are generously supported by the Faithful with gifts of money and kind, such as corn, oil, wine, etc. In Oporto, there are two seminaries with over 200 students. The same is true of Braga, where the Archbishop has purchased, out of his private means, one of the finest buildings in Portugal's primatial city. The two missionary colleges of Thomar and Guimares are in a flourishing condition, thanks to the ceaseless efforts of the Bishop of Melipor who presides over them. A national flag-day held last June on behalf of these two colleges with the sanction of the Government resulted in a large sum being collected for the missions and elicited unstinted praise of the enterprise even from the anti-clerical press of Lisbon.

The sequestration of Church property was one of the most iniquitous consequences of the Law of Separation. General Carmona has tried to undo the evil. The house and church of St. Anthony have now been handed back to their rightful owners, and an enthusiastic congregation of Lisbonians sang a wholehearted *Te Deum* when the Church was reopened last October after having been closed for thirteen years. The unjust measures of the Law of Separation stiffened the backs of genuine Catholics and caused many indifferent ones to rally to the cause of the persecuted Church. The result is to be seen in a spirit of cooperation between clergy and laity hitherto unknown in Portugal. Catholics are beginning to be proud of their religion and are no longer ashamed to proclaim it openly.

A few years ago a young man would not be seen saluting the crucifix at the head of a funeral procession. Today, I do not think there is a country outside Ireland where men so universally and so respectfully salute cross and church as in Portugal. Up to a few years ago men went rarely to Holy Communion, and when they did, it was always in secret, behind closed doors. Now there are men's sodalities in several of the Churches with the ordinary round of meetings, missions and monthly Communions.

At Lisbon, in the church of Corpo Santo under the care of the Irish Dominican Fathers, there is a sodality of professional men whose proud boast it is that they are able to sing the Common of the Mass according to the Gregorian Chant at their monthly Communion.

The Church in Portugal has ceased to be merely on the defensive; she has come to be recognized as one of the elements most necessary for the welfare of the nation. She no longer craves to be allowed to live; she speaks with the voice of one having authority. *As Novidades*, the newspaper founded by the Hierarchy, is now admitted to be one of Lisbon's leading dailies whose policy is having a marked effect on public opinion even in matters of purely secular import. The propaganda of the press which is directed by the Irish Dominican

Fathers is another strong weapon of attack against the activities of English Protestants and American Methodists who have long made Portugal a happy hunting-ground for the spread of anti-Catholic literature.

Enthusiasm for the cause of the Church is replacing the former shyness of the Faithful; a fighting spirit has ousted that indifference which, under the monarchy, was the great obstacle to the progress of religion.

Three events have within recent times brought home to the Portuguese the greatness of their Church. The first of these was the wonderful Eucharistic Congress held at Braga about two years ago which attracted enormous crowds from all over the country.

The second was the epoch-making National Council of the Church held in Lisbon last November. This was the first National Synod of the Portuguese Church held since 1381. Its importance was enhanced by the fact that four members of the Government were present in their official capacity at the High Mass which preceded the Council.

The third event is *Fatima*, which is really not an event but a new aspect of the spiritual life of the Portuguese

people. *Fatima* is the Lourdes of Portugal. Its fame is due to a vision of our Blessed Lady granted to three little children in 1917. A barren treeless plain, without any natural beauty and most difficult of approach, *Fatima* has become the center of attraction for hundreds of thousands who have made it a place of pilgrimage and prayer and have received in return innumerable favors and graces through the intercession of the Blessed Virgin. The Government was at first violently hostile and sent a detachment of soldiers to forbid the pilgrimage and break up the processions. The Church was at the beginning discreetly silent.

The constancy of the people's fervor has changed the attitude of Church and State. A new railway is to be built which will make the pilgrimage to *Fatima* less painful. A new church with fifteen chapels in honor of the Rosary is to be erected by the Bishop of the Diocese who has become the most ardent client of our Lady of *Fatima*. There has lately been added a new prayer to the Portuguese liturgy: *Nossa Senhora de Fatima, salve Portugal* (Our Lady of *Fatima*, save Portugal). It is only a petition. It may be a prophecy.

The Destruction of Idols

G. K. CHESTERTON

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HERE is a periodical called the *Humanist*, recently started, which is of some curious interest in the modern controversies, or, rather, controversy; for there is really only one modern controversy. And in that controversy the *Humanist* is on the side opposite to ours, though it is a part of the very spirit of its supporters that they would probably never say so.

It represents that new sort of attack, at once subtle and sentimental, which makes some attempt to be fair, or at least some pretence of fairness. The word *Humanist* seems to mean what is commonly called *Humanitarian*. It certainly does not mean what the word *Humanist* meant to the *Humanists*.

The writers frequently refer to Erasmus, because he is supposed to have made fun of monks. But they do not generally quote him, or it might be apparent that he made fun of a good many other things as well, including themselves, for he made fun of them before they were born. But it is not unreasonable to say that most of them are not primarily to be described even as *Humanitarians*. They are primarily to be described as Protestants who will sacrifice even Protestantism in order to attack Catholicism.

This line of criticism is chiefly represented by a writer calling himself "The Traveller," and I found in one of his articles the following paragraph, which, coming amid the most sweeping claims to scientific impartiality and many-sided breadth of mind, strikes me as rather monumental:

What England lost in artistic culture at the Reformation, how-

ever, she gained in humane progress, as, by throwing off the yoke of Rome, she ended feudalism and gained new and truer conceptions of the rights of the individual to physical, intellectual, social, and religious freedom. The Reformers challenged the Divine right of kings as staunchly as they denied the Divine right of Popes to tyrannize over the people, for they realized that if truth and virtue are in any way synonymous both prince and prelate had strayed far from verity.

I am sorry for the unfortunate Reformer in the position of Ridley and Cranmer whose duty it was to explain to Henry VIII that the rights of Kings were quite as doubtful as those of Popes. My sympathies go out to the Reformation Bishop who had to break it to Queen Elizabeth that she had strayed far from verity. I do not even envy the position of Luther, or any German Reformer, who should have to tell his prince and patron that princes were every bit as false as Popes. As a short statement of the relations of the Reformation to monarchy that paragraph strikes me as deserving an even shorter name. I will not use that name, but confine myself to saying that if truth and virtue are in any way synonymous "The Traveller" has strayed far from verity.

The truth is, of course, that the trick consists in telescoping two totally different and even contradictory schools of Protestants, standing for two different generations, and even centuries, in the wavering and contradictory history of Protestantism. It is true that some later sects denied the Divine right, and sometimes even the human right, of Kings; their right to reign or even their right to live.

But it is absolutely certain that the Reformers so-called, because they effected the Reformation, who are the people here in question, could not conceivably have effected the Reformation at all if they had not relied upon Kings, grovelled before Kings, and given to Kings not only Divine right but something approaching to Divine honors.

It is true that when they had destroyed united Christendom for love of the Divine right of Kings, their descendants discovered that the only thing saved from the wreck was not worth saving, after all. It is true that England started to break the idol for which she had broken the bond of brotherhood in Christ. It is true that no sooner had one set of Protestants declared that the King was Head of the Church than another set of Protestants declared that he was not the Head of the State.

But that does not prove anything except the instability of Protestantism. That does not prove anything except that the great change left men, not even going along their own road, but simply running hither and thither from that day to this. Almost every "movement" simply consists in moving away from the last movement: in a man rushing wildly to the east finding nothing, and then rushing wildly to the west again. This is what is described as Humane Progress.

But that does not alter the first historical fact with which the whole business began. Those who went first and found the way in this humane progress were not Travellers moved merely by a humane curiosity to discover the truth. They were certainly not revolutionists marching to besiege a palace or defy a King. They were not rebels storming a barricade. They were courtiers crawling on their hands and knees; crawling as courtiers have hardly ever crawled before or since; ready to eat dirt and wriggle through dark holes and down spiritual sewers, that they might find favor with a king who generally rewarded them with a kick.

So much for the truth of "The Traveller" as exhibited in that particular paragraph; but I only mention it here in connection with some further applications and expansions of the same idea. The writer goes on to describe what he considers the true Christianity, which seems hardly ever to have existed in the past, and which he therefore considers is quite safe to exist in the future.

About this true Christianity there are several curious and interesting things to be noticed. It is on every point specially opposed to that "truth" which all Protestants have always regarded as true Christianity. It entirely repudiates the God of the Old Testament. It entirely repudiates St. Paul. It depicts St. Paul as a meddlesome marplot who invented a new religion unknown to Christians and contrary to Christ. It repudiates the Scheme of Salvation for which Protestants have generally looked to St. Paul, and for which the first Protestant actually wished to sacrifice the noble Epistle of St. James.

We need not dwell on the intrinsic interest of all this; indeed, intrinsically, it is not very interesting or very important. Nobody has ever managed to explain why the last of the Apostles, calling himself the least of the Apost-

les, was ever *allowed* to contradict flatly all the facts of Christ's life to the faces of other people who had known Him alive. Nobody can suggest why a Jew who had persecuted Christianity should also be encouraged to distort Christianity, without a word being said against him by the people he had persecuted. Nobody knows why Saul of Tarsus, merely by writing a few letters, should have been able to do the very thing that *Divus Cæsar* could not do by heaping up a hundred tortures—force the first Christians to abandon the memory of Christ.

The whole of this notion that St. Paul founded a new church in spite of the spirit of his Lord simply howls with historical improbabilities. It contradicts every common-sense notion of how human beings would act in relation to any hero, whom some of them admired as a memory and some of them only as a tradition. It contradicts the text and tone of the Pauline letters themselves. But, anyhow, there is no doubt that it contradicts anything and everything that has ever been associated with Protestantism or the Reformation.

The only interesting matter is this: that we can see here the exact repetition of the same turnover noted in the case of the Protestant courtiers and the Puritan regicides. It shows that what has always happened to Christianity wherever it ceased to be Catholicism was simply a succession of crazes, having this curious recurrent feature. In each case something is set up and idolatrously worshipped, and there is offered to it a sort of human sacrifice; but the thing destroyed is sometimes not only human but Divine. Then, when the human or Divine thing has been destroyed to appease the god, it is *always* found that the god himself was worthless and was certainly not worth the sacrifice.

At the start men disobeyed the Pope simply because they must obey the King. Not one in a hundred of them would have dreamed of doing it for any other reason than except that they must obey the King. Then they proceeded to disobey the King. They proceeded, or rather the inheritors of their tradition proceeded, to remove the only reason that anybody had had for the original action, and to remove it with an axe. But they were fortified in this by texts from the Old Testament about hewing Agag in pieces and binding kings in chains, and they fortunately did not know that the next step in Humane Progress would be to prove these texts worthless and the Old Testament unworthy of credit.

They then set to work to destroy the old Christian common sense, as it appears in the Epistle of St. James, by a strained and stringent and one-sided enthusiasm for the Epistles of St. Paul. "St. Paul," wrote Renan, "has been for three centuries *par excellence* the Protestant doctor." But Protestant doctors do not really live long. We are now seeing exactly the same process repeated. It is the spectacle of Protestants burning, not the idol we have worshipped, but the idol *they* have worshipped.

The process will be repeated indefinitely, and not one of them will ever know how often it has happened before.

Sociology

Why Not Try Religion?

PAUL L. BLAKELY, S.J.

BY favor of the liberty conceded to nearing senility I have remarked again and again—and probably shall remark on future occasions—that as the influence of religion has waned in this country, crime has increased.

It is a melancholy kind of amusement to catalogue the statistics of crime; more melancholy, but perhaps useful, to turn the pages of our metropolitan journals, and find in all parts of the country the same drab chronicle of youthful misdemeanors. At what point of disorder and downright depravity will the dark story end? "Crime," say the experts of the New York Crime Commission in their recent report, "is a problem of youth." And they go on to show that of the criminals studied, seventy-six per cent were not yet twenty-five years of age, and fifty per cent were twenty-one or younger. It does not make pleasant reading that report, but if some of its recommendations are put into effect, we may have fewer boys and girls taking up what they fondly imagine to be the profitable business of crime.

A cheerful note is struck occasionally by an editor who realizes that there is a remedy at hand which we can use if we wish. Now and then the note is struck in quarters where, so we are accustomed to think, it is but rarely heard; the Chicago *Journal of Commerce* and *La Salle Street Journal* for instance. In the issue for March 15, Mr. W. G. Sibley, accepting the suggestion that there may be a connection between the suicidal mania observable in college students and loss of religion, preaches a lay-sermon of unusual merit. "Without an established faith, there is no room for hope," he writes, "and when a life is thought to be hopeless, it is but a short step to the ending of it."

"Vicious reading, vicious habits and vicious training," he continues, "sap vitality, destroy faith and kill hope. That the popular amusements and indulgences of youth are on a lower plane, physically and mentally, than in former decades is apparent. Boys and girls now do things openly, without shame, that young people ten years older did secretly a decade ago. There has been a great letting down in the past few years," thinks Mr. Sibley. And he might add that at present we have mentors in high place, even among the professional trainers of boys and girls, who hold that we have achieved a vast advance in morality when young people do shamelessly and in the open what ten years ago even the calloused would have turned from in disgust!

"Consider the reading of school children and college boys in these days," continues Mr. Sibley, "the unexpurgated editions, the inflammatory pictures, the magazines devoted to the destruction of faith and the glorification of license in all directions." For the edification of those Catholic parents who send their children to non-Catholic colleges, I will add: "Consider, too, the instruction given in literature, philosophy, and science, by men to whom

God is a degrading superstition, religion a hindrance to intellectual progress, and morality a matter of passion and the occasion—and consider, too, the books condemned by the Catholic Church as baneful to Faith and morals which these young people are compelled to read and to study." Then referring to a magazine "clever as the devil in person, which leads immature minds straight away from the virtues and steady influences which mean everything in the building of sound character"—a magazine in great favor in our secular colleges—Mr. Sibley concludes: "These things cannot be left out of any comprehensive list of influences which rob youth of faith and hope."

From Mr. Sibley, let us turn to the report of the New York Crime Commission. Its members stress "the failure" of religion to get into the lives of the young, and, in all fairness, suggest a reason for the failure.

"The army of delinquents passing through our courts each year," it is held, "too frequently represents the failure of the religious forces to make religion a living, vital force in the lives of these men and boys. Crime is a problem of youth, because most criminal careers begin in childhood or in adolescence." In other words, most boys and girls go wrong at the very time when they should be under the influence of parents and teachers.

"Possibly the fact that only approximately forty-six million out of the hundred million people in the United States even attend any church may explain in a measure why religion has not played an important role in the lives of offenders."

The estimate of church-goers may be a trifle high, but at that it is bad enough. Here it may be philosophical to inquire why a people once Christian is no longer interested in religion. I would merely suggest that if you train from ninety per cent to one hundred per cent of a nation's children in schools from which religion is excluded, and continue this training for nearly ninety years, you cannot reasonably look, at the expiration of that period, for a people to whom religion means much.

More than thirty years ago, the late Elbridge T. Gerry, one of the wisest students of social conditions this country has ever seen, said at the State Constitutional Convention of New York, "Experience has taught the people of this State that it can do nothing with the young without the aid of religion." Mr. Gerry was pleading for retention of the New York system under which dependent and delinquent children are cared for in institutions or by guardians of their own religious faith, and against the monopoly of these poor waifs by the system from which God and morality have been deleted. He won his fight for the dependent and delinquent child, but throughout the country probably ninety per cent of our children, not dependent and not as yet delinquent, are trained under the secular system.

We have tried education, moral codes, gymnasiums, athletic contests, a love for flowers, and an appreciation of the value of soap and water. But crime still remains essentially a problem of youth. Why not now try a little religion in the schools?

Education

Small-College Finance

NICHOLAS MOSELEY

(Concluding Paper)

HERE are many items to be considered under the heading of current expenses, and it is the tragedy of college administrators, as it is of housekeepers, that no matter how much one allows there are always extras.

Certain things, however, are fixtures. The college catalogue and supplementary bulletins will cost for printing and postage about \$500. Insurance on the plant described in a preceding article will be about \$3,000 annually. Heat, light, and water will be about \$5,000. Upkeep and repairs will average about one per cent of the capital investment, that is, \$5,000—\$7,000 a year. Food and service for 200 undergraduates (of whom 100 are in residence and the others present for luncheon and occasional other meals) will cost about \$5,000 a month for nine months, that is, \$45,000. The upkeep of laboratories, that is, the providing and replacement of specimens and materials, will probably reach \$2,000 a year.

This leaves two uncertain but outstanding items: the upkeep of the library and the salaries of the faculty. The library will have a more or less fixed need of \$400 a year for newspapers and periodicals. It will probably, to keep up to date, need to purchase about 1,000 new volumes each year, at a total cost of about \$3,000. Its further expense depends entirely upon its original size and completeness. Obviously, a library already well provided will have to do less purchasing to meet the demands of new courses and of reference work in old courses. Here it is not possible to give a figure which is even approximately accurate, but it is safe to say that most college librarians would be delighted, if not satisfied, if they were allowed \$15,000 a year to spend on all acquisitions.

The cost of instruction is the greatest single expense which any educational institution has to meet. It varies, of course, in accordance with the number of students, the number of courses given, and the reputation (rank) of the different teachers. A standard curriculum leading to a B. A. degree and offered to an undergraduate body of 200 will require at least forty full-time teachers. In addition it will require the entire services of at least three administrative officers (President, Dean, and Treasurer), of two librarians, and of various clerical assistants. The salaries of the administrative officers will average at least \$6,000 each, a total of \$18,000. There must be one trained and experienced librarian, whose salary will be at least \$5,000, and one assistant librarian at a salary of about \$1,800. It should be possible to obtain good stenographers for \$1,400 a year. At least three will be necessary, requiring an expenditure of \$4,200.

The total cost of the actual teaching staff is much harder to arrive at. The present scale at the larger universities is \$1,800—\$2,500 for instructors, \$2,500—\$4,000 for assistant professors, \$4,000—\$5,000 for associate professors, and \$5,000—\$8,000 for full professors. These sal-

aries are hopelessly inadequate, especially in the lower grades, and they must shortly be raised. This is not the complaint of a teacher writing for publication. There is not an educational institution in the United States which has sufficient well-trained teachers. More than that, there is not an institution which is not searching for more teachers and, in the meantime, using some with inadequate training or ability, or both. To remedy this situation, that is, to attract more able students into the profession, salaries must be raised. And the small college, to attract and hold good talent, must stand ready to pay as much if not more than the big universities because, first, it does not carry with it a great reputation, and, second, it has not in general the facilities to attract the excellent teacher who is also interested in research.

Another factor makes the faculty budget of a small college comparatively higher than that of a large one. Each separate department of the faculty should be under the guidance of a thorough scholar with wide teaching experience and some executive ability. Such teachers are not common, and to obtain them a college must be able to offer full professorships carrying a salary of \$6,000, or, if younger but able men are available, an assistant or associate professorship at a salary of \$3,000—\$5,000. Granted satisfactory department heads, the more young teachers who can be secured the better. Under proper guidance they make good teachers, and they are undoubtedly less expensive.

A probable make-up of a faculty of forty in a college of 200 undergraduates would be ten associate and full professors at an average salary of \$5,000, fifteen assistant professors at an average salary of \$3,500, and fifteen instructors at an average salary of \$2,200. This would make the annual cost of teaching \$135,500, or including administrative officers and secretarial assistants, \$164,500.

The heavy annual expense necessary to maintain an adequate faculty of lay instructors gives Catholic institutions which depend on Religious for teachers a great advantage. The best teacher in Orders, the one with the fullest training and widest experience, costs no more than the novice, and, even more important, such a teacher cannot force advance in rank or salary by threatening to go to another institution. These facts account for the surprising success and great number of the smaller Catholic colleges. Yet there are two distinct dangers here: first, the temptation to make all the Religious teachers, regardless of their ability; second, the tendency to replace teachers retired by death, age, or illness with young teachers of inadequate training and experience.

One of the great teaching Orders figures that it takes approximately \$600 a year to feed and clothe a Sister and to establish a sinking fund that will take care of her in sickness or old age. There should be added to this an allowance for personal education and research and for the training of replacements, say, another \$400 a year. This would make the total allowance for each Sister each year \$1,000, and, small as it is, this sum would probably be adequate. This would mean that if the faculty out-

lined above were composed entirely of Religious (a condition of which the wisdom is highly uncertain) the annual budget for faculty would be, instead of \$164,500, only \$48,000.

We may now consider the question of income. Whereas expenses vary greatly, income is comparatively fixed, and its variations, due to increased numbers of students or increased fees, can be accurately foretold. Only in gifts is there any marked discrepancy year after year, and the young college cannot depend on chance donations. There is a marked difference in the charges made by different institutions. Some private colleges charge as low as \$500 for tuition and board, and, of course, State-owned institutions make only nominal charges to residents of the State. The highest charge with which the author is familiar is \$1,200 for tuition and board, and \$400 for tuition alone. If a new small college charges more than its rival institutions, it will receive as students only those who cannot obtain entrance elsewhere. Suppose, however, that a college of 200, with 100 boarders, could charge the outside figure quoted above, and that it had no students on scholarship. Its annual income then would be \$80,000 from tuition and \$80,000 from board, a total of \$160,000.

The following table shows the relation of income to expense, using as a basis the average institution outlined in the preceding pages, and placing next to it what the author considers the irreducible minimum and a reasonable ideal. To obtain yearly charges on capital expense interest is figured at five per-cent as the highest average available on invested endowment funds.

INVESTMENT	YEARLY CHARGE					
	Minimum	Ideal	Con-	Minimum	Ideal	Con-
A. PLANT						
\$500,000	700,000	575,000	25,000	35,000	28,750	
B. EQUIPMENT						
17,000	22,000	18,500	850	1,100	925	
I. Domestic and Classroom						
5,000	15,000	10,000	250	750	500	
II. LABORATORIES						
15,000	150,000	75,000	750	7,500	3,750	
III. LIBRARY						
ENDOWMENT						
C. CURRENT EXPENSES						
I. Running Expenses						
1,310,000	1,600,000	1,310,000	65,500	80,000	65,500	
II. LIBRARY						
40,000	300,000	100,000	2,000	15,000	5,000	
III. FACULTY						
960,000	3,600,000	3,290,000	48,000	180,000	164,500	
2,847,000	6,387,000	5,378,500	142,350	319,350	268,925	
Less Capital Represented by Fees						
	3,200,000	3,200,000	160,000	160,000	160,000	
Less Fees						
3,187,000	2,178,500	17,650	159,350	108,925		

From this table it is evident that a college with the minimum equipment, with a staff composed entirely of teachers in Orders, and with yearly expenses cut down to the lowest possible figure can actually make money. As

a matter of fact, a college which tried to function on these lines would so obviously fall short of the advantage of other existing institutions that it would have no students. There do exist institutions which make both ends meet without the aid of endowment, and there are many which run with endowment—or gift-met deficits smaller than those above postulated. Most of these have faculties composed of Religious. Obviously, colleges which are not effecting a saving through the use of Religious as teachers, and which have no endowment to meet the excess of expense over income, must raise endowment, close up, or so economize in essentials as to fail to fulfill their proper function.

Of the \$268,925 calculated above as the yearly expense of a college of 200 students, only half of whom are boarders, approximately \$195,000 is due to educational items, and approximately \$75,000 due to expense in behalf of the boarding students. If, then, the student were to pay all of his own way, the tuition fee would be \$975 and that for room and board \$750, a total for board and tuition of \$1,725. The surprising fact to be noticed here is not the excess of the expense of education over the charges made for it, but that the expenses which should properly be met by the tuition fee are greater than those which should be allotted to the fee for board and room. To proportion charges in accordance with these figures is so at variance with the usual custom and with a long-standing tradition—founded on the expenses of another century when the curriculum was limited, the faculty small, and teachers cheap—that, as yet, few if any colleges have dared to make the change. In the meantime, the day student reaps the benefit.

If new colleges set their charges at figures which would pay expenses, the students would naturally desert to private institutions which are already endowed or to State universities supported by taxpayers. The former are already overcrowded and have, almost without exception, adopted the principle of limited enrollment. The latter are by no means available in every section of the country. Therefore, individuals or groups who wish to see the situation adequately met must contribute to the funds sought in an ever-growing list of endowment campaigns.

DIVIDED

If I should come back where you sit alone,
Dreaming, it may be, of our better years,
O would I find again the look once known,
The quickened step, the greeting surge of tears?
And would you be as eager to comfort still
As when you petted me and ran to serve
Before misunderstandings came to kill
Our peace of mind and all our days unnerve?
Is there late recompense for wasted life,
For stubborn wills, and pride too quickly hurt?
Can healing surgery come with the knife
Of old remorse? O what can now divert
The mind from thoughts, that pulse with stinging pain,
Of love too wilfully and early slain?

GEORGE LAWRENCE ANDREWS.

With Script and Staff

BISHOP RUSSELL'S death on March 18 has deprived the Diocese of Charleston of a scholar as well as of a great pastor of souls. His life and works were a rebuke to those who imagined the Catholic Church as something alien to our commonwealth. When Bishop Russell instituted the Thanksgiving Day Pan-American Mass at St. Patrick's Church in Washington in 1918, the eyes of all in the Capital were opened to see how the representatives of a score of nations could join in worship before God's altar, in company with the highest officials of our Government, yet without impairing, but rather heightening and spiritualizing, the national pride and patriotism of all concerned.

His activity as the first Chairman of the Department of Press and Publicity of the National Catholic Welfare Conference placed the apparatus of modern American journalism at the disposal of the Catholic press. Up to the present, Bishop Russell's book on the early history of Maryland: "Maryland the Land of Sanctuary"—unfortunately now out of print—is the only popular Catholic work on this vexed subject. Simple and direct in its style, it silenced those who sought to distort the great story of Catholic idealism in those early days. As Bishop of Charleston, in spite of impaired health and scant resources, he built a splendid central high school, and carried to completion one of the finest and best equipped Catholic hospitals in the United States.

For two or three years, not long before his elevation to the episcopate, Father Russell conducted alone and unassisted a summer camp for some young seminarians who had no other way to get a bit of vacation outing. It meant plain "roughing it" for the busy pastor of St. Patrick's. Yet I doubt if in all his eventful life he ever had happier moments than when, shrouded in an old duster, he was cooking with his own hands a bit of bubbling steak for his hungry companions, or said Mass for them in an impromptu chapel of boughs. There would be more vocations saved for the priesthood if more of our young students could enjoy the companionship of men like Bishop Russel.

AN interesting phase of the Catholic Rural Life work that is being conducted by the students of the St. Paul Seminary, St. Paul, Minnesota, is the remailing of Catholic newspapers and magazines to the families living in small missions and rural districts of the Northwest. Many Catholics in such places are visited only once a month by priests who have from three to five missions under their care, and the religious instruction is necessarily inadequate. This need, it has been found, can be supplied to a great extent by Catholic periodicals. Readers of AMERICA are asked to help these fellow-Catholics less favored with the consolations and knowledge of their religion by becoming remailers, that is, by passing on papers and magazines after they have read them.

Every one who subscribes to a Catholic publication can

do his share in the Apostolic work of making Christ better known and loved. Just a note to the Rev. R. G. Bandas, St. Paul Seminary, St. Paul, Minnesota, mentioning the names of the papers or magazines you will be willing to remail, will bring you the address of a rural family with information as to the postal rates.

FIVE persons have written to the headquarters of St. Ansgar's League, for Scandinavian Catholics, in response to the brief notice which appeared recently concerning it in this column. Let me suggest again that those of our readers who know of any Scandinavian Catholics who have not yet heard of the League, or any persons of Danish, Norwegian, Swedish, Icelandic, or Finnish nationality, are at all interested in the Catholic Church, to write to the Secretary of the League, 431 West Forty-seventh Street, New York City.

ACCORDING to the *Orthodox Catholic Review*, published in Brooklyn, N. Y., a new Orthodox Bishop of San Francisco has been elected by the Synod of the Russian Church in this country, under the title of Bishop Alexy. The Archimandrite Alexander Pantalaief, who was elected to this office, was formerly attached to the Orthodox Russian Cathedral in Chicago.

THE Orthodox, too, have their own sufferings, not unlike ours in Mexico, in countries where formerly the State was the generous patron of religion. In Greece, the Orthodox Archbishop Chrysostom wrote recently:

The Orthodox Church is passing through a time of persecution. . . . If the financial difficulties continue, the priests to support themselves will be driven to adopt some trade, and no seminarists will embrace the priesthood. . . . The Government must at last speak clearly. Either there is a church, over whose fortunes it watches, and will watch; or it will break with her, and leave her free to organize herself as seems best to her, as we see in many other places. . . . The clergy is starving, the parish churches need priests. . . . If the nation would agree to pay the salaries of the priests, the Church would accept the alienation of her properties. . . . We are disposed to discuss, much more, to accept the separation of the Church from the State, if the State will leave her what she possesses and will assure her future.

Our Holy Father, Pius XI, has set us the example in extending to these persecuted fellow-Christians our sympathy and our prayers.

AFTER a period of fifty-one years the Catholic Central Verein of America will meet again in Philadelphia. This, its seventy-first annual meeting, will take place August 20 to 24, in St. Peter's Parish, whose church is the resting place of the saintly Bishop John Nepomucene Neumann. The Rector, Father Behr, C.S.S.R., extends a cordial invitation to the Convention.

THE PILGRIM.

Literature

Confessions of a Novelist

WILL W. WHALEN

THE trouble with the secular novel today is that it deals with too much vice and not enough virtue. The weakness of the typical Catholic novel has been that it treats too exclusively of virtue, often heroic virtue. The secular writer draws bodies without souls; the Catholic writer limns souls without bodies. Surely there is a golden mean.

There is little room in Catholic literature for Hester Prynne or Camille. The only scarlet woman we may well write about is the golden-haired one who followed Christ to His Cross; but she had not known Christianity when she sinned. Secular novels are always thinking up attractive titles for that very unpleasant "lady alone." Year after year Camille, with or without a cough, appears in fiction. Everybody must be sick of her. She doth protest too, too much. We can leave such themes to those without the Fold.

There are books written about the Prynnes and Camilles and Hetty Poysers which do not offend mature minds; but those are not the best characters for our Catholic literature. Are there not enough, more than enough, wholesome human beings among our own to feed the Catholic typewriters?

The trite and unnatural situations of our earlier novels: the priest with his thumb marking a page in a well-worn breviary at all hours; the nun ever telling her beads as she hurries along the hospital corridor; the sodality virgin stopping in the midst of an ordinary conversation with worldlings to look at the clock and breathe a sudden ejaculation for the conversion of the Chinese—all are as hackneyed as the movie mother putting the lamp into the window to guide home her wandering boy. While omitting all that, we must not go to the other extreme. I do vehemently declare that on the entrance gates of our Catholic literature, *Non intres!* should ever be written, to warn away the jaded and sin-smudged.

A novel appeared in 1894 with a woman's odd name for title. That book was so popular that the type plates wore out through continuous grind, and new ones had to be moulded. Of course, it was the tragedy of a woman who was not good. How otherwise explain its stupendous vogue? The author wrote:

My poor heroine had all the virtues but one. Most deeply to my regret. For I had fondly hoped it might one day be said of me that whatever my other literary shortcomings might be, I at least had never penned a line which a pure-minded young British mother might not read to her little blue-eyed babe as it lies sucking its little bottle in its little bassinet. Fate has willed it otherwise.

The novel of that lucky or unlucky author (it depends on how you look at things) proved to be much inferior to the pen and ink sketches he drew to embellish it. The book is now never spoken of, except in the silent drama.

But we all know a mother never reads a book to a baby on a bottle; she uses it to brush the flies off the wee one.

Novels are not written for babes; yet to read some of our Catholic stories one might think they were. A Catholic newspaper editor rejected one of my stories with this remark: "You don't seem to care whether you get into print or not." He published his Catholic novel at his own expense, following the corduroy road that was worn down to the mud before his father was born, and his novel fell still-born from the press. How far we have traveled from "Gertrude Mannering" to "Selma"! The question I am asking myself here in the year of 1927 is how much further should we travel? I do not have time enough to read all the Catholic novels, but there are eight novels I know thoroughly. Some of them have not yet appeared, though I have already corrected the proof sheets. The public will not escape them—and what will the public think of me? Those who know me will admit I have been deadly in earnest. For the rest I can only hope and pray and mayhap suffer a baptism of fire.

How far may a Catholic writer adopt the slogan "true to life"? The gist of a lot of my earnest "fan" mail is "Your stories read as if they really happened." Jack London was once accused ridiculously of plagiarism because he "lifted" a bald newspaper narrative and turned it into a story. During a recent short-story contest, conducted by a Catholic syndicate, the puzzled editor sent me a storiette: "I don't want to accuse this writer of theft, but I know I read the story before somewhere." He had read it; the thing actually occurred in Pittsburgh, and the Notre Dame student gave the thing a delightful twist. It was a bitter tragedy in real life; in the story it had a happy ending. A coincidence: I had the newspaper cutting in my scrapbook!

That is how I build my novels. I never grope in the thin air to catch plot or characters; I make them from real occurrences and from people I have met. But the *dramatis personae* change under my hands in the writing, so do the incidents, and so do the morals.

My publisher, Herder, was quite chagrined when a Catholic lady bookseller frigidly returned every copy of my "Girl From Mine Run." She is a pious Irish woman, and she publicly declared that I did not do the Irish justice! I found that plot in Philadelphia about twenty years ago. An Irish Catholic girl was housekeeper there for a blue-blooded middle-aged doctor. She married him in the Lutheran church, and after his death crept back penitent to her own religion. She sold herself for money and social prestige. Philadelphia despised her, both Catholics and Protestants. My heroine meets the same temptation; but I idealize her, and so she refuses to marry the rich society man, because he is divorced. She heroically sticks to her Church to the end.

In my "Ex-Nun" there is not a trace of human passion. The heroine leaves for the convent in a freezing December blizzard; the climax of her ill-starred career crashes in snow-bound January. The story is cold, chaste,

every line of it. The heroine moves like a marble Galatea from the beginning to the end; she is only half alive. You see, her heart was broken because she could not become a nun. Passion would never ripple in the blood of such a saint; she was the bride of the Lamb. In real life I met the woman I "copied." She was anything but a pleasant character; in my novel she is apotheosized. Really by the time I was done, the two women were wholly unlike.

Never yet have I met a Sister, even the most broad-minded, who liked René Bazin's "The Nun." Yet we all know what that masterly writer was inculcating; trying to open the eyes of purblind France to the evil wrought in laying waste her convents, throwing the poor nuns back into the world they left so gladly. The Bazin girl-nun falls disastrously and is cruelly murdered at the climax. But the Sisters do not like the book because a nun, even though outside her habit, fell into sins of the flesh, or I should say, was forced into them. However, that book of Bazin's was written not for nuns, but for worldlings. The pious Frenchman wrote his book with the blood of a good woman's soul. In the convent, after she had been trained—I think she was only a postulant—the weak girl might have become a saint. The moral was: God will demand her blood at the hands of France!

My novel, "Strike," has been played on the stage. The scene is in the anthracite regions; the characters all Catholics. A coal-region priest rebuked me as being untruthful in three instances. In the kitchen hung a chromo of the Sacred Heart; that should have been in the parlor! But we had two acts in the kitchen and only one in the parlor and I did want the Sacred Heart to bless our show! The miner's kitchen did not have wall-paper! I have seen such kitchens without it, though they are very rare. But I had to show city audiences the poverty of the struggling miners. The miner hero called on his sweetheart in very rough clothing! A miner really would not do that; he would wear his Sunday best. But there was a city newspaper reporter in that scene, and I had to indicate the difference in the two men by their clothing. Many Catholics of the coal regions did not like my play, and so I infer they do not like the novel made from that play.

I write about our Catholics as I find them; their little peculiarities, their quarrels about death insurance, even their fist fights, but not one of my Catholic characters ever falls into a sin of impurity. In that I am waving an Excelsior banner at our Catholic youth, bidding them carry on and reach the heights where the clean of heart see God. My Presbyterian publishers wrote me:

Our non-Catholic lady reader, who doesn't know you are a priest, has told us that she finds your heroes so inspiring. She didn't dream there were so many virgin knights walking around in dusty overalls with shovels on their shoulders.

If I have a very odd Catholic character fail in the practice of the angelic virtue, the reader can see that such a one first failed to attend to his duty at the Church, and that weakling is pilloried to show what poor things we are when we depend too much on our own strength and not on the grace of God.

REVIEWS

The Radiant Tree. By MARGUERITE WILKINSON. New York: The Macmillan Company. \$2.50.

Redemption, an Anthology of the Cross. Edited by REV. GEORGE STEWART. New York: George H. Doran Company. \$3.00.

In Joseph Plunkett's "I See His Blood Upon the Rose," included in both these anthologies of Easter poems, there is to be found the significant and beautiful line, "His Cross is every tree." It is evidently in sympathy with this thought that these two volumes have been compiled. Between them, they contain almost all the known, and many hitherto neglected, poems concerning the Crucifixion and Resurrection of Christ. The lengthy and beautiful introduction to Mrs. Wilkinson's book, a companion volume to her "Yule Fire," contains this explanation of her plan:

Many trees grew in Palestine in the days of Pilate, but one was honored above all others. That it might be glorified it was hewn down, stripped of branches, foliage and the kindly covering of bark, and cut into rugged beams. Two of them were chosen to be built together into a Cross, one reaching up and down like the love that is between God and man, and the other reaching out on each side like our love for each other. . . . This Cross was the Radiant Tree.

Continuing her tale of the full meaning of Easter, Mrs. Wilkinson trespasses afield, and attempts to lead the "agnostic youth of today" into the "ways of love." Although the goal to which she points is made clear, her guideposts are indistinct. Aside from the suggestion that youth read "that wonder-book, the New Testament," she has little to offer. The poems which follow her sermon, and that of Doctor Stewart of the Madison Avenue Presbyterian Church in his volume, "Redemption," are well chosen for the most part. Donne's

Who can deny mee power

To stretch mine armes and mine owne Crosse to be?
selections from the fiery mystics, Vaughn, Herbert and Crawshaw, from Pope, and from the moderns, Christina Rosetti, Edward Arlington Robinson, Katharine Lee Bates, and David Morton offer appropriate reading for this season. Harry Lee's simple verse, "My Master," and the poems selected from the works of Louise Imogen Guiney, of Father Tabb and of Father Charles L. O'Donnell are well calculated to inspire a greater love for the Saviour. It is gratifying to note that Father O'Donnell leads the contemporary poets with three selections. The range of Doctor Stewart's collection stretches from Cynewulf to contemporaneity. Here, too, Catholics abound. The Metaphysicians, Fathers Faber and Tabb, Blessed Thomas More, Alice Meynell, Francis Thompson, Joseph Mary Plunkett, Joyce Kilmer, Katherine Tynan, and others are represented in good measure. It is disconcerting to find some commonplace verse, such as Carl Sandburg's "Buttons," juxtaposed with the deeply spiritual poems that form the greater part of the anthology.

J. E. T.

Palmerston. By PHILIP GUEDALLA. New York: G. P. Putnam's Sons. \$5.00.

It is not because Viscount Palmerston has lacked biographers that Mr. Guedalla has written the present entertaining life of the Bismarck of Britain. It is not, one suspects, because Palmerston's life and works have been of themselves highly important in the present evolution of Europe. It is probably because Mr. Guedalla felt that his talents in writing the newer kind of biography would find in Palmerston a subject worthy of his efforts. He was not mistaken in this, if this were uppermost in his mind. For Palmerston cut a tremendous figure in his eighty crowded years and Guedalla exercised all the genius that he has in proving this by the most advanced biographical method. Until Strachey made his discovery, the lives of men were written as the lives of dead men. Since then, biography has borrowed all the fine feathers of fiction. In this many-paged volume, Mr. Guedalla is never dull, never stereotyped, one might say, is never serious. He jokes, satirizes, turns an epigram, grows dramatic, polishes his phrases, and strives always to be entertaining. He wears his learning with an easy flip-

pancy that must be shocking to those who were brought up on the old style biography. But he is scholarly and erudite and accurate. Thirty-six pages of authorities, furnishing published and unpublished sources, testify that he has not been loath in his research. A better proof, however, is the manner in which he masses the facts and details in his text. He piles allusion upon characterization, quotation on observation with a lavishness that is brilliant. He pours the history of all Europe about the head of one man. For that reason, he fails somewhat since he makes it difficult to find Palmerston in the forest of facts. Nevertheless, Palmerston is shown to be a greater man than the earlier biographers realized. Of the eighteenth century school, he directed the destinies of Europe through England during the major part of the nineteenth century. Only during eight out of fifty-eight years of active life was he without office as Secretary of War, Foreign Secretary, or Prime Minister. He was a plodder and a mystery, not a genius but an overwhelming influence, a man of principles that always had reservations, above all an English statesman that did not care for right or wrong as long as one was better, and that believed that England should be feared even though not loved. Palmerston was a worthy subject for Mr. Guedalla's biography.

F. X. T.

Professional and Business Ethics. By CARL F. TAEUSCH. New York: Henry Holt and Company. \$3.00.

To harmonize ethical speculation with ethical practice is the idealistic scope of this volume. In the light of his philosophical concepts about right human conduct Professor Taeusch discusses the different social codes that have so largely grown up in recent times in professional and commercial life. The work evidences both painstaking research and careful scholarship. In interpreting the facts with which he has to deal the author though frankly critical can scarcely be accused of any unfairness. It is a truism however that a building is no sturdier than its foundation. The Catholic philosopher or sociologist analyzing Professor Taeusch's ethics will except rather to his basic moral norms than to the broader treatment of his subject. The professor's standards of judgment are both pragmatic and opportunist; that is socially ethical which works; what is right today may be wrong tomorrow and vice versa. On the other hand the professional and business ideals that he defends are of no inferior kind. Rather we take it there is a tendency to be over-exacting and rigorous. At a time when there are so many attempts to legislate people to morality it is good to find Professor Taeusch opposing the encroachment of legislators into the professional and business ethical realm. Lawyers, doctors, engineers and teachers, even should they not peruse the whole of "Professional and Business Ethics," will all be profitably helped by the chapters which deal with their own specific vocations.

W.I.L.

Hawkers and Walkers in Early America. By RICHARDSON WRIGHT. Philadelphia: The J. B. Lippincott Company. \$4.50.

In these sophisticated days when Babbitt, Arrowsmith, Gantry *et al* are presented as American "types," and bore even the general reader in the consequent critical discussion, it is a relief to browse through the pages of this delightful *melange* of the vagrant past that appeals irresistibly to all who love the picturesque in history and literature as it takes us from the beginning of our fair land to the Civil War, and presents, with quaint recollections curious bits of economic history, colonial commerce and antiquities, a fascinating procession of strolling peddlers, preachers, lawyers, doctors, cobblers, dancing masters, players, and many other figures that once made up the colorful vagabondage of the road. In the chapter on preachers, "Peddlers of the Word," the author notes that the Catholic missionaries "who travelled vast distances" were "under obedience to their superiors" and so "were not afforded the freedom of movement" enjoyed by the others. He

pays generous tribute to the labors of Fathers DeSmet, Gibault and Gallitzin. The latter's name he prints as "Galatzin," although in the lines immediately following the town called after the famous Russian is twice correctly designated. As there is no mention of their variegated careers, evidently the researches among the wandering missionaries did not find the copious material latent in the stories of John Thayer, John Hancock's secretary and New England's first convert priest; or of Lotbiniere and Huet la Valiniere, the chaplains of the Canadian "Rebel" regiments; or of the erratic friar Causse, who was one of the founders of Franklin College, Lancaster, Penn., and then toured the country as the owner of a circus called "Jerusalem" in addition to being one of the sacerdotal worries of Bishop Carroll. On page 169, in noting the social changes in Philadelphia, following the advent there of refugees from the revolutions in the West Indies and France, it is related: "A French bishop used to parade the streets in canonicals" and acting most indecorously. Mr. Wright has been asked to give AMERICA his authority for this assertion. He answers: "The source of my reference to the French bishop . . . was 'The Religious and Social Conditions of Philadelphia' by J. H. Sachse. The bishop he refers to was Bishop of Autun. There are several other references in other books to the same incident." The figure in the disreputable incident therefore evidently was the equally disreputable Talleyrand then on his visit to the United States. Posing him (1794) without further explanatory detail, as "a French bishop" will hardly serve the reputations of the historians concerned. The book has 300 well-illustrated pages and a bibliography that is a gem.

T. F. M.

BOOKS AND AUTHORS

Dogma and Asceticism.—The relations of the priest with the Eucharist are obviously intimate. How fruitful they can be for him and his work is perhaps not so obvious. To help to their realization the Most Rev. Alexis H. M. Lepicier, O.S.M., Archbishop of Tarsus, has compiled in "The Eucharistic Priest" (Benziger. \$2.00), some reflections on the Blessed Sacrament as the center and inspiration of all sacerdotal life. The motives that should urge the priest to foster in himself the eucharistic life are explained clearly and cogently and helpful suggestions are offered as to the means to cultivate and attain this type of life. Dogma and asceticism are freely interwoven. The matter and make-up of the volume recommend it as a practical present and keepsake for seminarians, newly-ordained priests and the clergy in general.

Dogma and asceticism intermingle also in "Dies Irae" (Herder. \$1.50), by the Rev. Nicholaus Gehr, translated by the Rev. Joseph J. Schmit, a devotional and meditative interpretation of the magnificent Sequence of the Mass for the Dead. Stanza by stanza and verse by verse the beautiful hymn is analyzed and interpreted through much collateral information, historical, scriptural and liturgical.

A reprint of five papers that appeared some years ago in various Catholic publications makes up "What is Faith?" (Devin-Adair. \$1.90), by the Rev. C. J. Callan, O.P. The essays are all scholarly and include, besides the answer to the title-question, a discussion of the nature and possibility of miracles and of the immortality of the soul. A lengthy critique of Kant's fundamental principles which, as the author tells us, are largely responsible for present-day ideas of religion and faith outside the Catholic Church, concludes the volume.

Vital Reforms Suggested.—The Constitution of the United States was an epochal document in the history of democracy. Nevertheless, the Constitution is not a perfect work. B. V. Hubbard in his "Making America Safe for Democracy" (Chicago Legal News. \$1.75), offers a well-reasoned and persuasive plea for an amendment to Article V which concerns the method

of amending the Constitution. This Article, according to Mr. Hubbard, is a retrogression from true democracy; it admits the possibility of a minority impressing its will on a majority; had it been modified, the Civil War could have been averted and Prohibition would not have been introduced. The author advocates a system of popular referendum in substitution for the present method of ratification through the legislatures. In connection with the main line of his argument, Mr. Hubbard indicts the Eighteenth Amendment as one of the great evils of the nation. His volume suggests fruitful topics of thought for those interested in our national welfare.

To one who did not understand the situation, Justice John Ford would seem to be nothing but an alarmist in his treatise "Criminal Obscenity. A Plea for Its Suppression" (Revell. \$1.50). Though he uses strong language in his castigation of obscenity in books, magazines, and on the stage, he does not go to a similar extreme in demanding a censorship that would kill off the efforts of genius. He is opposed to censorship as such, for he finds that the word has an odious connotation and that the act is not a necessity for preventing indecency in publications or in the drama. The cancer spot of the country, in this regard, is New York; according to Justice Ford, the conditions are deplorable not because New York has not made decided efforts by statute and public opinion to prevent obscenity but because the courts have made the statutes ineffective through their decrees and decisions. Accordingly, he asks merely that the statutes of New York be so amended that they may not bear the misinterpretations now possible and that they be made as effective in the courts as are the Federal statutes and those of such States as Massachusetts. As a legal presentation of the case against obscenity, the thesis is clearly expounded. As an incentive to the moral elements of the community to rise up against the arrogant few who are making money out of pornography, the volume is as a clarion call for cooperation.

The Betterment of the Race.—Anyone who is interested in the health and happiness of children will find "The Tired Child" (Lippincott. \$2.00), by Max and Greta Seham, a treatise containing valuable information and practical suggestions. The causes which contribute to make a child a problem, instead of a person, are clearly set forth, and the remedies advised have the merit of simplicity in statement and ease of application. The schedules for health habits, study, and recreation have been scientifically prepared, and typical cases are given to prove their adaptability. The bibliography which follows each of the important divisions of the subject testifies to the deep study and painstaking research which have gone into the making of this very helpful book. The sympathetic understanding of childhood which inspired its production is apparent in every line.

A supposedly scientific account of the laws governing social progress in the human race, an account based almost exclusively on the Darwinistic formula of human evolution through countless ages from some animal ancestry, is the subject-matter of "Social Progress" (Lippincott. \$3.00), by Ulysses G. Weatherly. The treatise has all the marks of similar speculations, the argument from suppositions and probabilities suddenly resulting in irrefragable conclusions so characteristic of materialistic philosophy. The author views social progress exclusively from the utilitarian standpoint, of the greatest material comfort for the greatest number. However, it must be said that the volume is as good a resume as any we have seen of what the Darwinistic school of anthropology has to offer acent the aims and means of social advancement. Among books of its class it has the merit of being fair and temperate in its discussion of social theories and of being cautiously suspicious of social fads and the modern urge of remedying all the ills of society by hasty legislation.

Shoot. Forever Free. The Baby Grand. Sunny Mateel. The Marriage Bed. Uharna.

Gubbio was the man who turned the handle of the motion-picture camera; because he was as impassive as his machine towards what went on before his eyes he was the perfect operator. In "Shoot" (Dutton. \$2.50), by Luigi Pirandello, translated by C. K. S. Moncrieff, he describes in the weirdly objective way that is part of him, the terrible tragedy of the actors whose pictures he took and whose souls he analyzed. Nestoroff, the actress, ruined many men before; in this studio, her fatal attraction for two men, vitally different in every respect, brings to a climax a tragedy that has been impending for years. Even in the lion's cage, at the final retribution, Gubbio still turns the crank of the camera and, though silenced for life, observes. This is a powerful story, told with a restraint that borders on the whimsical. In its characterization, it embodies some of the finest specimens of Pirandello's power.

Lincoln as he was between the day of his inauguration and the day on which he signed the edict of emancipation is the great figure in "Forever Free" (Morrow. \$2.50), by Honore Willsie Morrow. Not only is he the figure that stands out most clearly, but he is the only one that stands out, since all the other characters are mere background. His wife, his family, his friends and enemies only serve to bring this slow-footed, soft drawling genius into a sharper relief. Occasionally a stab of color pops up unexpectedly as a bit of subordinate characterization; but there is never conflict, only very clever contrast. Miss Morrow has not attempted to convert her hero into a permanent tenant of Olympus; but she has certainly succeeded in demonstrating that, though his toes of clay occasionally did peep through his boots, he was and still is entitled to his little niche amongst the great ones of the earth.

A group of short stories of varying merit makes up "The Baby Grand" (Holt. \$2.00), by Stacy Aumonier. All are amusing and the situations of some few of them really arresting. In plot and characterization scarcely any two are alike. However the introduction of frequent irrelevancies gives many of them a dragged-out effect. Notwithstanding structural shortcomings, Mr. Aumonier's tales merit attention because their author has deftly woven into their telling some philosophy that is as wholesome as it is rare in most recent short story volumes.

The tale of the Northern borderland as narrated by Henry H. Knibbs in "Sunny Mateel" (Houghton, Mifflin. \$2.00), is at once clean and interesting. The heroine, to whom the book owes its title, is one of God's noblewomen; of the remaining characters, two, at least, may be numbered among God's noblemen. The studies of human nature are excellent. The adventures recall that master of the woods, Cooper. Without saying more, "Sunny Mateel" is a story to win the hearts of the old and the young.

Concocted along the old lines with counterfeits, attempted abductions, and the like, there is not a great deal of originality in the plot of Victor Bridges' mystery story, "The Girl in Black" (Lippincott. \$2.00). For all that it makes amusing and entertaining reading, for interest is well sustained and the author indulges in no extraneous digressions. There is just enough romance to color the story and a good dash of the melodramatic. Naturally Scotland Yard and other detectives are introduced but they play a very minor role. The glory belongs entirely to the hero Lindsay Brooke.

Perhaps Ernest Pascal had a noble purpose in writing "The Marriage Bed" (Harcourt, Brace. \$2.00). If so, he was working by contraries and contradictions. The effect of the novel is that of creating utter disgust for modern society with its immoralities and divorces and marital loosenesses. This disgust is achieved by showing vice with none of the respectable reticences but rather in all its depravity. The novel must be strongly reprobated as thoroughly unfit for reading.

Communications

The editors are not responsible for opinions expressed in this department.

Catholics in Y. M. C. A. and Y. W. C. A.

To the Editor of AMERICA:

The question Father Garesché raises over the failure of Catholics to do anything in the matter of furnishing Catholic societies for young men and women is not new by any means. It is being asked constantly by every Catholic member of the Y. M. C. A. and the Y. W. C. A. It is not as emphatically expressed perhaps but the sum and substance of it are the same. The asking usually comes about in this fashion.

Two men are swimming in a "Y" pool. They get to talking and soon self-introduce each other. "My name's Donnelly," "Mine's O'Brien." They shake hands and thirty seconds later they know they are both Catholics.

Then there comes a feeling that, by experience, I can only describe as being defiantly defensive. Each fellow thinks that the other fellow is thinking a certain thought about him—a question that runs like this: "What are you doing here?" Well the feeling lasts about fifteen seconds or until one or the other asks (and frequently both ask at once): "Why don't they give us something like this?" "Yeh, why don't they?" Then they both grin, dive in and see who can stay the longest under water.

Now, that's just another way of asking your question, the "they" meaning the sixteen to twenty millions of Catholic lay persons and clergy apparently indifferent to this great need.

Why is it that our Catholic lay people do relatively so little in this regard? That is the question asked by Father Garesché. All I can say in answer is that the clergy have never asked the lay people to do anything in this regard and, until you do, they shall continue to do nothing. What have the lay people to do with a movement like this save furnish the money and, if it is only money that is needed, when, pray, have the Catholic lay people of America denied their priests.

Any movement, such as the one in which you are interested, must spring right from the highest authority. A Catholic Young Peoples' Association would present a great many more difficulties than those encountered in the creation of a Y. M. C. A. or a Y. W. C. A.

To begin with, the "Y" although Protestant, is quite independent of the Protestant Church. Whatever you want to call it, it is a business, a corporation or a religion of its own. It owns and controls its own property, etc. It was created and it is maintained thoroughly by the lay Protestant people. No church has authority over it. Now a Catholic organization created and maintained along similar lines is impossible. It must have the approval of the Church, could never be independent of the Church, its property must be Church property, etc.

Again I repeat, if this movement is to move at all, it must first be set in motion by Church authority.

Philadelphia.

D. A.

"Down With the Auto"

To the Editor of AMERICA:

In perusing the last issue of AMERICA, March 26, I was struck with the drastic measures proposed by your editorial board and with what appeared to me an abrupt change in the policy of your paper with regard to Federal control. I refer to the startling editorial which denounces the auto as an agent of immorality, crime and death, and in addition demands its suppression by an amendment to the Federal Constitution.

Now while I'll allow the evils you charge exist to a certain degree, even to the degree you have set down, I most certainly take issue with your proposal to "suppress the automobile by an amendment to the Federal Constitution." In the first place, the inestimable good accomplished by the auto since its inception is beyond question. . . . In the second place, you state this suppression should be effected by an amendment to the Federal Constitution.

An analogy is drawn: "Like alcohol, the automobile has defied the laws of God and the respective States. It has eluded every attempt at local control. It will yield to Federal domination." Previous to this I had always been under the impression that AMERICA was opposed to the Eighteenth Amendment to the Constitution and the right of the Federal Government to control the actions of its citizens in a purely personal matter. Now I happen upon an intellectual discussion in which alcohol is classed as an unmitigated evil and the right of the Government to legislate in this regard is sanctioned. It is bewildering and I trust you will enlighten me upon the subject.

Worcester, Mass.

WILLIAM J. MURPHY.

The Woman's Side of It

To the Editor of AMERICA:

Anent the discussion of Catholic birth control, I would say let Mary L. Cox (AMERICA, March 12) speak for her group, if she will, but she has absolutely no justification for concluding that it composes all those who have borne the heat and burden of the day, nor all the righteous people. There are a great many of us—wives and mothers—who are not college-bred, nor modern in the sense she implies, who have welcomed the discussion in print and believe it will help the young people who contemplate matrimony by bringing clearly to their minds what they are undertaking and what is to be expected of them—instead of telling them about it afterwards. I doubt very much if most young girls know how to present the matter for discussion in the confessional. It is certainly difficult for women to carry on such a discussion there, even if one felt it fair to take up the time of confessors in large parishes on a matter which needs careful elucidation and is very apt to be misunderstood.

One is often startled at the different points of view which women offer, who insist they obtained their instruction in the confessional. It is quite likely they have drawn hasty conclusions. If the subject is carefully handled—and certainly it has been so handled in AMERICA—it can only be of benefit. Phases are touched upon which, owing to the policy of keeping silence on these matters and instilling a positive fear of the subject into the minds of young people, have resulted in confusion and lack of a proper understanding, and in misery after marriage.

There is nothing shocking in facing such a problem as this with dignity and common sense in order to solve it intelligently.

Chicago.

MARY F. COUGHLIN.

The Low Churchman and the "Presence"

To the Editor of AMERICA:

In the article by Ronald Knox in AMERICA for March 12, there is the following statement:

The new toleration of Reserving the Sacrament, however much it is hedged about by cautions and regulations, explicitly asserts belief in a permanent Presence; there is no sense in the regulation else.

Is this true? Suppose I am a Low Churchman. I believe in the "Real Absence." To me the "Presence" is in the heart of the believer, depending entirely upon his own "use" of the sacrament. The consecration ceremony is nothing more than a solemn dedication of bread and wine commemorating the Lord's Death. This dedication is permanent. It sets certain elements apart from common use. If received in faith they are thought to be effective because of that faith. The "Presence" is not in any way attached to them except in the actual use.

If such, then, were my belief, I should regard the cautions and regulations as a most appropriate effort to prevent anyone from thinking that there was any such "Presence" in them. I should welcome the fact that the bishops seemed evidently determined to stand by the statement in the "Black rubric" that they have so carefully preserved in the new Prayer Book. In a word I might quite logically conclude that reservation without adoration was a triumph for my opinions.

Philadelphia.

EDWARD HAWKS.

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